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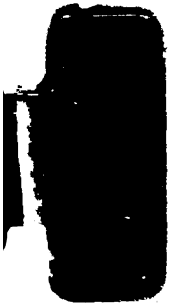

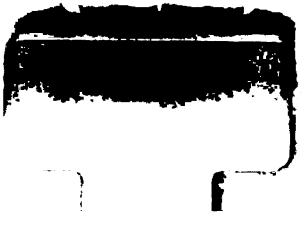

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A STUDY OF THE HIGHER LIFE OF CHICAGO

A DISSERTATION

SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL OF ARTS AND LITERATURE IN CANDIDACY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

(DEPARTMENT OF SOCIOLOGY)

BY

THOMAS JAMES RILEY

LIBRARY OF THE UNIVERSITY OF CALIFORNIA

CHICAGO
1905

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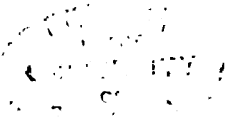

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PREFACE.

THIS book is the result of a study of the cultural interests of Chicago. The commercial, industrial, and sanitary conditions of the city are assumed as given, and as forming the basis of the educational, social, moral, æsthetic, and religious life of the community.

A discussion of all the agencies that make for the better life of Chicago has been impossible, but it is believed that those found in the following pages are representative and fairly inclusive. Special attention is called to the tables on Women's Clubs, Social Settlements, and Charities, found in the Appendix. It is hoped that these may be of use for social and philanthropic workers, and form a basis for a complete directory of these institutions.

It is the author's hope also that this conspectus will give an intelligent view of Chicago's endowment of culture, and furnish great cause for encouragement to all its public-spirited citizens. The book is submitted also as a suggested plan for studying the higher life of a great city.

T. J. R.

OCTOBER 1904.

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INTRODUCTION

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CHAPTER I.

INTRODUCTION.

I. THE GROWTH OF CHICAGO.

CHICAGO is young. The history of the city lies within the memory of its oldest citizens. One of these was born in 1822 and has just been retired from active service on the police force. In his lifetime an Indian village has been transformed into a great metropolis. He was eleven years old when Chicago was organized as a town, and fifteen when the town became an incorporated city. He has seen the city rise new and renewed since the great fire that swept away one-half of its property only three decades ago. He has seen Chicago's population grow from two white families to two million souls; its area, from a fort and two houses to two hundred square miles; its thoroughfares, from a footpath to 4,163 miles of streets; its drainage, from a gutter to fifteen hundred miles of sewers; its transportation, from a portage between the Chicago and Desplaines Rivers to the greatest railroad center of the continent.

He has seen Chicago grow from an Indian trading-post shipping twenty-eight bushels of wheat in 1838, to the greatest grain and provision center in the world, shipping two hundred and fifty millions of bushels in 1902. He has seen the establishment of twenty thousand manufacturing plants, with an invested capital of six hundred millions of dollars, which pay two hundred million annually in wages and turn out a yearly product of one thousand million dollars in value. He has watched over the vaults of fifteen national banks and thirty-six state banks and trust companies, the aggregate clearings of which for the last year were more than eight billions. He has witnessed the growth of the biggest stock-yards in the world, now shipping more than one thousand million pounds of dressed beef alone each year.

All this and much more it takes to make Chicago. It is the storm-center of labor disputes. Here have been the Pullman strike, the machinists' and building trades' strikes, and the anarchist Hay Market riot; here the incessant war between organized employers and organized employees. Chicago has tunneled the lake half a dozen miles for water. It cut the Chicago Drainage Canal in ten years at a cost of thirty-five million dollars, turning the waters of the Chicago River from the Gulf of Newfoundland to the Gulf of Mexico. Such is commercial and industrial Chicago.

But this citizen of fourscore years has seen also the laying out of sixty-

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three parks with a total area of 2,263 acres, and the building of forty-eight miles of boulevards; he has witnessed the growth of two hundred and thirty-nine public schools, fifteen high schools, many private and church academies and preparatory schools, sixty-three professional and technical schools, and one university. He can tell of the dedication of seven hundred and eighty churches and the opening of four large libraries. He has shared the good works of more than a hundred public-spirited women's clubs, of a dozen civic-betterment clubs, and of eighteen social settlements; he may have assisted in the ministrations of two dozen charitable societies, and directed the poor to one hundred and fifty institutions where charitable care awaited them. He may have enjoyed the beauties of a score of art galleries, and the music of as many musical societies. These, too, are a part of Chicago. It is these cultural interests that I purpose to exhibit. If Chicago has the biggest stock-yards in the world, it also has one of the greatest orchestras. If the former represents the commercial, the latter represents the higher life of the city.

II. THE PURPOSE, SCOPE, AND METHOD OF THIS STUDY.

It is my purpose to bring together in a somewhat encyclopedic way the institutions and agencies in the city that are making for its intellectual, social, moral, æsthetic, and religious betterment. I hope by so doing to bring to the attention of those interested in this higher life a somewhat comprehensive account of the city's endowment of culture, to the end that they may become more conscious of the aggregated culture resources, and that the higher life of the city may become conscious of itself. It will be at once evident that the comprehensiveness of the subject and the purpose of the study impose certain limitations both as to subject-matter and method. It is impossible to include all the agencies that make both directly and indirectly, or both consciously and unconsciously, for this higher life, and I have therefore included only those that contribute the more directly, the more consciously, to that end. On this test, I have omitted the purely commercial clubs, but have included the civic clubs. I have omitted certain literary and social clubs whose objects are the higher life of their own individual members—purely mutual-benefit clubs—and have included others that have for their object the higher life of the community as a whole, or of some considerable portion of it. Furthermore, the agencies that are included will be treated, as far as practicable, with special reference to their community or public interest.

Another restriction should be mentioned. In so comprehensive a study those agencies in Chicago that have aspects common to the same agencies

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in other cities—*e. g.*, the public schools and the churches—will receive but brief, and chiefly statistical, treatment, while special features will receive more attention. No subject can be treated exhaustively. It is impossible to measure values absolutely in the things that make up the higher life. Representative facts and probable results are all that can be claimed for even the most statistical sections of the paper. It is, however, not details, but a conspectus, that is to be presented.

The omission of the economic interests and the inclusion of the cultural interests do not commit the writer to any theory as to the comparative value of the two classes of phenomena. With the question of the relation of the economic to the cultural life of the people I am not concerned at present, except in a general way. To claim value for one agency should not be construed as denying value to another. Common-sense has no difficulty in drawing the line between those agencies that are primarily economic and those that are primarily cultural. This same common-sense does not hesitate to assume the inseparableness of the cultural and the economic, the higher life and the material life. The common-sense view of the separation of the two classes of interests and of their relation of interdependence is the sufficient warrant for our separation of them.

One other explanation seems called for; that is, as to the meaning of what I have called the "community-consciousness." I have in mind two elements in this. The first can be illustrated by the following points in the city's history: When Chicago made the first tunnel under the lake, and laid a two-mile intake, it also laid a second one reaching farther out, but closed it up *to be opened when the city should have become large enough to need it.* In 1855 the city, *seeing its future needs*, decided to raise the level of the city seven feet. When it had a population of only two hundred and fifty thousand, it planned a system of parks to accommodate one million people; and a Special Park Commission is now planning a system of metropolitan parks designed to accommodate a population of five million. These things show provision for the future. Such provision is not for some individual, not for some trade or industry, but for the community. The planning for the future of the city as a whole is the first element in what I have called "community-consciousness." Closely associated with this element, and included in it, is the planning for the present needs of the city.

A second element is the co-operation manifested. In this sense, co-operation is the measure of effective community-consciousness. An apt illustration of this latter element is the provision whereby each of the several large libraries in the city collects a special class of books, which, when listed with those of the other libraries, gives a large number of volumes in all the classes that the library public demands.

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Putting the two elements together, that of securing and planning for the present and future needs of the city, and that of co-operation among those agencies seeing these needs, we get the content of the term "group-" or "community-consciousness," as it is used in this study. This conception of community-consciousness, the recognition of and co-operation in the interests of the community as a whole, will frequently be used in characterizing the work of the several institutions and forces treated below.

III. THE CITY'S EQUIPMENT OF PLAYGROUNDS, PARKS, AND BOULEVARDS.

There are in the city sixty-three parks, containing 2,263 acres, and forty-eight miles of boulevards. In the tenement district, the river wards, there are only one municipal and five social-settlement playgrounds. In the entire city there are nine municipal playgrounds. Chicago is the second city in size in the United States, but the seventh in total park area, and the nineteenth in per-capita park area.

The parks are for the most part too far from the laboring-man's home for him and his family to walk to them, and the street-car fare is too large for them to ride. One great problem of the city is to bring the playgrounds and parks to the people. There is, perhaps, no greater need in the interest of good health and morals than adequate provision for suitable playgrounds conveniently located and under the management of trained directors.

For purposes of park administration the city is divided into four districts, each with its own park board. The South Park Board is planning fifteen new parks, each of which is to have a well-equipped natatorium. This same board has charge of the extension and improvement of Grant Park along the lake front, in which will probably be located the Field Columbian Museum and the John Crerar Library.

A Special Park Commission, appointed by the mayor, has charge of planning a large system of inner and outer parks. This commission recommends the opening of a number of small parks and playgrounds in the more densely populated parts of the city. It has also outlined an extensive park system for parts of the city now outlying, anticipating the direction and amount of the city's growth.

Closely connected with the work for playgrounds and small parks is that of street-cleaning. Because of the limited taxing and bond-issuing powers of the city, its street-cleaning department is inadequate to its task. It is supplemented by about eighty-five voluntary improvement clubs. Each of these clubs works in its own locality, some of them spending ten thousand dollars annually. Several federations of these clubs have been formed, among which should be mentioned the Neighborhood Improvement

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League of Cook Co., comprising about twelve neighborhood clubs, and the Federation of Improvement Clubs, comprising about fifty ward-improvement clubs. Other associations, working for the physical improvement of Chicago are the Architectural Club, the Woman's Auxiliary of the American Park and Outdoor Art Association, the American League for Civic Improvement, the Tree-Planting Society, and the Municipal Art League. This last has done much for small parks, and against ugly and obstructing sign-boards, and the smoke nuisance. Its chief work, however, is for the æsthetic interests of the city. It will receive fuller treatment elsewhere.

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PART I

THE EDUCATIONAL INTERESTS OF CHICAGO

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PART I

THE EDUCATIONAL INTERESTS OF CHICAGO

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CHAPTER II.

THE SCHOOLS.

I. INTRODUCTION.

HAVING indicated the limitations of the subject-matter to be treated, and the method and purpose of the study, I shall now present the agencies whose chief value is found in the educational life of the city. This section will be divided into three parts—the schools, the libraries, and the press. The first will be presented in a statistical statement, and then special or noteworthy features in connection with the schools will be discussed.

The supreme effort of any state in the interest of order, progress, or righteousness should be the education of its youth. The laws of mental and physical development make it necessary that certain general requirements of subject-matter and method should be met. The experience of a hundred communities proves that the education of its young people cannot be left entirely to the home; for there it is often neglected, sometimes degraded, and many times incomplete. So well have the American communities learned this that compulsory attendance in a free public-school system is coming to have a moral sanction even apart from its legal enforcement. The state, acting on an eminent interest in its future citizens, exercises a regulating power over all private and parochial schools. There is no interest of the state more imperious and imperative than the making of good men and women out of its boys and girls. The city's effort in such heroic work contributes immeasurably to its higher life.

The educational problem is a difficult one in Chicago. The rapid growth of the city as a whole; the unequal growth of different sections of the city; the rapid changes in the population of some districts; the large number of foreigners clinging in a greater or less degree to their low ideals of education and standard of living, and to their traditions of child-employment; the large number of factories where boys and girls can enter as soon as able to work—all these, coupled with a severe economy in appropriations, make the problem of the public schools especially difficult. But the following facts will give some conception of the educational facilities as at present constituted, and furnish a basis for the discussion of certain special features and tendencies.

II. STATISTICAL STATEMENT.

The Board of Education of Chicago consists of twenty-one members, assisted by seven business officials. There are a general superintendent,

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two assistant superintendents, fourteen district superintendents, a superintendent of the parental school, a superintendent of compulsory education, and ten supervisors of special studies.

There are 327 public-school buildings, valued at $30,000,000. The budget for the year ending June 30, 1903, was $8,737,153, of which $6,532,840 was spent for teaching, supplies, and special schools.

There were in operation in the public schools in 1901–2, 89 kindergartens, with an enrolment of 8,835, an average daily attendance of 4,093, and a teaching force of 178. In September, 1903, there were opened 118 public-school kindergartens,[1] with an estimated enrolment of 11,000; and 72 mission, social-settlement, and private kindergartens, with an estimated enrolment of 7,000.

In the grades and high schools there were enrolled during the school year of 1902–3, 273,800 pupils, with an average daily attendance of 205,422. In private and parochial schools of the same grade, 88,448 students were enrolled.[2]

For five months ending March 10, 1904, the Board of Education supported 23 evening schools, with an average evening attendance of 8,128. In the summer of 1903, 6 vacation schools were opened for six weeks in public-school buildings. There were enrolled in these schools 4,555 children, with an average daily attendance of 2,704.[3]

Special departments in some of the public schools are maintained for deaf, blind, and crippled children, in which 312 children were enrolled. These public schools are supplemented by two private ones.

The Juvenile Court in the year 1903 paroled to the John Worthy School and the Parental School and to the probation officers 1,502 boys and 222 girls as delinquents, and 569 boys and 499 girls as dependents.

There are in Chicago 5 theological schools,[4] employing 64 professors and instructors, enrolling 644 students, and graduating 113; 5 law schools, with 158 professors and instructors, 869 students, and 195 graduates; 7 medical schools, with 430 professors and instructors, 2,694 students, and 618 graduates; 3 dental schools, with 83 professors and instructors, and 385 graduates; 3 pharmacy schools, with 30 professors and instructors, 364 students, and 100 graduates; and 23 training schools for nurses, in connection with as many hospitals, having 641 students and 208 graduates.

[1] *Chicago Kindergarten Club Report*, 1903–4.

[2] Largely estimated. *Report* of the Commissioner of Education, 1902.

[3] Chicago Sunday *Tribune*, March 20, 1904.

[4] The statistics concerning the professional and technical schools and the church colleges are compiled from the *Report* of the United States Commissioner of Education, 1902.

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There are 10 business colleges, with 89 teachers and 5,641 students; 1 school of technology, with 43 teachers and 1,347 students; 4 manual-training and industrial schools, with 86 teachers and 2,528 students; 1 normal school, with 65 teachers and 500 students; 7 kindergarten training schools, with more than 60 instructors and 225 pupils.

There are 2 church colleges, employing 38 professors and instructors, and enrolling 543 students. There is 1 large university, the University of Chicago, with a teaching force of 323 and a student body of 4,550.[1]

III. SPECIAL OR NOTEWORTHY FEATURES.

The foregoing statistical statement presents the more or less permanent endowment of educational interests in the city. It includes a brief statement of some institutions and developments that, because of some special or noteworthy features, require further treatment.

1. *The Department of Scientific Pedagogy and Child Study.*—This department was organized by the Board of Education in 1900. The phenomena of child-growth have been scientifically studied, and tabulations have progressed far toward determining norms for height, sitting height, weight, endurance, and vital capacity of both sexes between the ages of four and twenty years. The department has verified under scientific control the striking parallelism between physical growth and mental development that practical experience has been forcing upon the attention of teachers and physicians in recent years. It has emphasized, in the convincing way demanded by the scientific mind of today, the necessity of more careful classification of pupils through a wider range of differences; it has recommended greater elasticity of curriculum, larger combination of hand and brain development, and a more extensive use of audito-visual methods of teaching.

The department declares that there is a correspondence between physical superiority and mental power, and a concomitance between physical inferiority and mental dullness. It has come to the conclusion that, with children, a high, symmetrical intellectual development is likely to be attained only where there is approach to physical perfection.

It has called attention through systematic observation to the great importance of the period of puberty in the physical, intellectual, and moral life of the child. Because of the great physical, intellectual, and emotional activity of this period, the individual variations, both above and below the average, are most marked. It is at this age that the weak fall behind and the strong forge to the front. Because of this wide variation in pupils at this age, the curriculum for the corresponding years should be very elastic.

[1] Those departments of Northwestern University that are not within the city are not included in the above statement.

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Others results from this department that indicate its further practical value may be mentioned. By testing the comparative hearing power of the right and left ears of a pupil, and the hearing power of different pupils, a better seating of the students in the room has been obtained, to the benefit of both teacher and pupil. The discovery of defects in the child has been made of value to child and parents through the advisory work of the department. It is believed that, if the findings of the department are put into effect with reference to the physical condition of the pupils, and a wider and more careful classification, especially of those not normal, is made, the result will be better work more easily done, and a lessening of truancy and the evils closely following upon it. The methods of the department are such as command the confidence of officers and teachers, and cannot but vindicate its work to the taxpayers.

2. *Kindergartens.*—The kindergarten movement in Chicago is a development worthy of special notice. For several years previous to 1899 kindergartens had been maintained in connection with the public schools of Chicago without legalized action. But in April, 1899, the Board of Education was authorized by a vote of the citizens of Chicago, to "establish, in connection with the public schools of Chicago, kindergartens for the instruction of children between the ages of four and six years."

According to the report of the superintendent of education for the school year ending June 30, 1902, there were in the public schools 89 kindergartens, having an enrolment of 8,835 and an average daily attendance of 4,093, under the training of 178 teachers. In September, 1903, there were in the public schools 118 kindergartens,[1] with an estimated enrolment of 11,000. The superintendent of the city schools calls attention to the fact that as yet most of the public-school kindergartens have been opened in communities where the need is not so great as it is in many others.[2] In the crowded non-English-speaking quarters the children go from their mothers' arms to the sidewalk, street, and alley. On such unwholesome playground the body is dwarfed, the intellect stunted, and the emotional life tempted astray. The kindergarten would help to keep these children from the street and give them wholesome conditions of growth, for body, mind, and soul. To save the child from those things that are bad and ugly and hurtful, and to those things that are good and beautiful and helpful, is part of the mission of the kindergarten. These little people of the street in the crowded foreign quarters would not only have more wholesome life for the tender years from four to six, but they would have learned at least as much of the English language as they now learn in the year from

[1] *Yearbook of the Chicago Kindergarten Club*, 1903–4.

[2] The Report for 1902–3, just published, shows that 19 kindergartens have been opened in these ill-favored sections.

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six to seven, their first year in public school; and thus one year of schooling would be added to their course, cut all too short by the economic demands in their impoverished homes. The kindergarten would thus furnish these children with a better education, and better ideals and morals, and the city with better citizens.

Attention is also called to the fact that twice as many children could be accommodated if the school buildings were opened for an afternoon session, with only a small increase in the cost of teaching.[1]

The public-school kindergartens are supplemented by a large number of private ones. There were opened in September, 1903, 33 mission and settlement kindergartens,[2] and 39 other private ones, 72 in all, having an estimated enrolment of 7,000.

Such a large place has been given the kindergartens in the public-school system, the need for them is so great, so many reliable voluntary associations and private individuals are maintaining them, and so effective are the seven kindergarten training schools, that the future of the movement seems secure. Among the voluntary associations that foster the kindergartens the Chicago Kindergarten Club[3] should be mentioned. The club was organized in 1883, and now has a membership of 142. Its members must be graduates from a training course of at least fifteen months, or of experience accepted as equivalent, and are united for "mutual benefit and united effort toward a better understanding of the true principles of education." The club has recently voiced co-operation and sympathy with the child-labor reform bill, and has contributed to the Chicago Orchestra Fund and the vacation schools.

The presence of the large number of voluntary associations[4] that are intelligently encouraging and supporting these private kindergartens is quite significant. Their aim, on the methodological side, is to make these kindergartens integral parts of the public-school system; and, on the ideal side, the good of the child, the assistance and comfort of the home, and the betterment of the present and future of Chicago.

In this connection should be mentioned the increased place given to community authority over the child during the years formerly considered reserved for home training alone. Kindergartens would extend public-school authority down to the fourth year of the child's life. Day nurseries, of which there are 13 in the city,[5] accommodating from 300 to 400 little ones per day, would extend community care to still younger years. These

[1] Most of the kindergartens now have two sessions per day.
[2] *Ibid.* [3] Mary L. Sheldon, president, 672 W. Adams street.
[4] See Appendix, Table I, "Women's Clubs," and Table II, "Social Settlements."
[5] See Appendix, Table III, "Charities."

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day nurseries are wholesome places where any child under school age may be kept during the hours when the mother must be gone from the home for work. They provide desirable playrooms, give wholesome food, and keep the children safe from the street. The mothers pay a small fee, usually 10 cents per day for one child, and 5 cents additional for each brother or sister. These charges save the families from the stigma of receiving charity, but are not sufficient to support the nurseries, which must, therefore, ask aid from the community.[1]

3. *Provision for defectives—blind, deaf, crippled.*—The three classes of defective children indicated have long been differentiated from normal children. But in the light of the classifications formed by the child-study department, and the recommendations of other special students of child-growth and psychology, these three seem to be only the more evident classes of the other-than-normal children. All kinds of variations from the normal child are receiving careful study, certain new classes are being defined, and the practical problem of special accommodations for them is engaging the mind of superintendent and school board.

At one time it was considered to the profit of society to leave all children that were defective to die of exposure. At another time the good of society was believed to be conserved when such children were supported by the charity of the group. At present the opinion is that the best interests of the child and the rest of society are to be served only as the child becomes a self-supporting and self-respecting member of the community. Though formerly it was considered well to carry the child's burden, it seems far better at present to prevent the child's becoming a burden by making it able to support itself. By intelligent appreciation of and ministering to the needs of blind, deaf, and crippled children, the community not only makes the child able to earn its own living, and enriches the joy of its life, but also elevates the moral tone of such members.

Reasonable progress has been made in providing for defective children in the public schools of the city. There were maintained during the school year ending June 30, 1902, in 13 different buildings, 23 classes for the deaf, with an enrolment of 192 and an average daily attendance of 148. In 3 public-school buildings there were 3 special rooms where 21 blind children were taught. In 2 public-school buildings were maintained as many schools for crippled children, with an enrolment of 99 and a teaching force of 4.

As in the case of the kindergarten, so in the case of public schools for defectives, we find some supplementary schools[2] and voluntary societies.

[1] See Appendix, Table I, "Women's Clubs," and Table II, "Social Settlements."

[2] See also "Vacation Schools," p. 30.

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There are 2 homes[1] for deaf children. The work for the deaf has been greatly assisted by the Little Deaf Child's League[2] in contributing money and molding public opinion. There is also one private school for crippled children that accommodates 40 persons.

4. *Provision for morally imperiled and delinquent children—the John Worthy School, the Parental School, and the Juvenile Court.*[3]—*The John Worthy School*[4] is intended for boys who may live in any part of the city. They are admitted on certificate of certain qualifications and enrolled for various lengths of time. The school work is of an elementary grade, consisting of "simple industrial work along the lines of invential construction, basketry, elementary designing, and clay-modeling." Fully equipped printing and shoe departments have been introduced. The school is affiliated with the Juvenile Court, and in the first three years of the latter's operation enrolled on its certificate 2,000 boys, of whom 16 per cent. failed in the final test and had to take the course again. The superior quality of the educational advantages and methods of this school are evident when it is remembered that for corresponding institutions in which the educational features are not so strongly emphasized from 40 to 50 per cent. fail and have to take the work over again.

The Parental School[5] is intended for another class of boys who have found the usual public school unattractive or uncongenial, and, having come under the observation of those especially charged with the educational interests and good morals of the city's future citizens, are prevailed upon to attend the new Parental School opened in January, 1902. The work in this school is especially designed to overcome the dislikes contracted by the boys for the usual public school and its studies, and closely resembles that of the John Worthy School. In connection with the Parental School, however, there is a farm of 50 acres, offering exceptional advantages in out-of-door occupations. Thus far an average term of four months of this interesting work, together with the ideals and ambitions encouraged, has so interested the boys that they have returned to their respective local schools with an interest that keeps them in attendance. Of the 90 boys excused to go to their own neighborhood schools during the first six months of the school's operation, only 6 lost their interest and returned to the Parental School for its renewal.

[1] Appendix, Table III, "Charities."

[2] Mrs. L. D. Doty, president, 6030 Kimbark avenue.

[3] The writer conceives these institutions chiefly as schools. The terminology will therefore be that of schools as far as practicable.

[4] John J. Sloan, superintendent, S. California avenue and W. Twenty-sixth street.

[5] Thomas McQueary, superintendent, W. Burwin street and St. Louis avenue.

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A striking feature in both these schools is the preponderant amount of manual-training work.

A third very promising school for restraining and reclaiming from the evil of ignorance, low ideals, and vitiating associations is what, in the terminology of the sphere in which it originated, is called the *Juvenile Court*. The name as well as the conception of this school comes from the legal profession, which, in its administrations, saw the sad results of neglected education on the part of so many young people, especially in great cities. This institution is designed especially in the interest of

any child who for any reason is destitute, or homeless, or abandoned; or dependent upon the public for support; or has not proper parental care or guardianship; or who habitually begs or receives alms; . . . . or whose home, by reason of neglect, cruelty, or depravity on the part of its parents, guardian, or other person in whose charge it may be, is an unfit place for such a child; and any child under the age of ten years who is found begging, peddling, or selling any article, or singing or playing any musical instrument upon the streets, or giving any public entertainment, or who accompanies or is used in aid of any person so doing; also, any child under the age of sixteen who violates any law of this state, or ordinance of any city or village; or who is incorrigible; or who knowingly associates with thieves, vicious or immoral persons; or who is growing up in idleness or crime.

The supervisor of this school is, in Illinois, one of the judges of the Circuit Court, and combines in himself the duties of judge, superintendent, and parent. He has under him 1 chief supervisor and 17 assistants, each of whom has charge of a district, and whose duties are to visit in their homes and schools the children who are assigned to them by the superintendent. There are a large number of other workers, some of whom give all their time to the work of the school, while others give occasional assistance. If in the opinion of the superintendent the child should not remain in its home, it is sent to one of the special schools mentioned above, to some other approved public or private school, or to some approved private home under the supervision of an assistant superintendent.

This school acts upon the fundamental principle that the child's environment and physical condition are inseparably bound up with his character. It is the legalized embodiment of the old adage that an ounce of prevention is worth a pound of cure; it takes under its training the child who is likely to become dependent or delinquent without waiting for the evil bent to run its course. The institution was organized in Chicago in July, 1899.[1] In the year 1903 this school had under its management

[1] Juvenile Court laws have been passed in sixteen states of the Union: Illinois, Pennsylvania, New York, New Jersey, Indiana, Missouri, Maryland, Colorado, Washington, District of Columbia, Kansas, California, Connecticut, Minnesota, Louisiana, and Ohio.

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1,586 boys and 231 girls belonging to Class B, called in legal terms "delinquents;" and 606 boys and 519 girls belonging to Class A, called in legal terms "dependents."

In addition to the superintendent and his chief assistant, there are 17 district officers, each having one or more helpers, making in all 41 workers. These officers are appointed by the Circuit Court, but, with certain exceptions, no provision has been made by the state for their pay. Here is an opportunity that several voluntary associations[1] have seized, and they are supporting these officers. Nineteen such are supported by private organizations, clubs, settlements, and churches.

5. *Use of public-school buildings for evening schools, lectures and entertainments, and for vacation schools.*—Another noteworthy development in the school system of the city is the larger use of the public-school buildings after school hours and during vacation months. The evening use of the buildings has taken the form of free schools and free courses of lectures and entertainments. The summer use of the school buildings is commonly known as the "vacation schools."

Three main causes have united to bring about the opening of the school buildings after the regular school hours. The first was the conviction, which has taken hold of many, that the large amount of untaxed property represented by the school buildings, ground, and apparatus was not being used in anything like the degree in which the successful business man uses his property. The argument took this form: either tax the property or put it to larger use. The second was the increasing demand for the privileges of free schools for those industrially less favored boys and girls who have been compelled to leave school for the shop. This ambitious army was reinforced by a large number of adult foreigners seeking the opportunity to learn the English language and enough of the rudiments of an education to make themselves of higher economic efficiency. The sad results of the lack of this educational equipment on the part of both these classes were all too apparent to intelligent observers. The third factor also arose from the side of need. In many neighborhoods there are no public halls or places of assembly, except those the influence from which is evil. Where can the young people and the fathers and mothers of such neighborhoods find a place of meeting under wholesome influences? Is there no place where the youth of these ill-favored quarters can go for helpful and proper association? It is believed by many that these questions can be answered by opening the schoolhouses for evening lectures, concerts, and social gatherings.

[1] Appendix, Table I, "Women's Clubs."

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These three demands—larger use of the money invested, need of evening classes for those unable to attend day schools, and the lack of wholecome social centers—have been chiefly responsible for the opening of the schoolhouse in the evening. This line of social extension has taken form first in the *free evening schools of the city*. There were supported by the Board of Education for five months next preceding March 10, 1904, 23 evening schools,[1] in which were enrolled over 10,000 pupils. Of these about 70 per cent. were foreign-born or native-born of foreign parents. In 7 schools alone there were enrolled 6,140 students of foreign birth or of the first generation removed, representing about 40 nationalities. The demand for the work was so great that in a few weeks after the evening schools opened the board increased the appropriation from $90,000 to $110,000.

The cosmopolitanism and wide variety of needs make these schools a difficult problem. The earnestness with which the students work is the first guarantee of success, and the practical nature of the instruction insures sustained interest. Besides the work in English and the regular elementary-school subjects, there are classes in stenography, typewriting, bookkeeping, manual training, sewing, cooking, industrial drawing, chemistry, physics, physical culture, French, German, and other high-school subjects.

A part of the increased use of the public-school property is the opening of some of the buildings for free lectures, entertainments, lyceums, and social evenings. The social-settlement idea is becoming contagious, until, with the encouragement of public-spirited individuals and clubs, the people are asking that the schoolhouse be made the social as well as the educational center of the neighborhood.

The Chicago "Daily News" Free Lecture Course[2] is a continuation of the work undertaken and carried on in a systematic manner by the Chicago *Daily Record* for several years. In the winters of 1902 and 1903 the *Daily News* furnished 216 lectures in 15 different school buildings. During the year of 1903–4 there were given 216 lectures in 15 different centers, with a total attendance of about 120,000.

The Merchants' Club,[3] in co-operation with the Board of Education, supported the following program of classes and meetings in the John Spry School during the winter of 1902–3; a musical and operatic society, a literary and dramatic society, an art society, a men's club for discussion and neighborhood improvement, a women's club for study and assistance in the other lines of work carried on in the school, a Bohemian mothers' council, two

[1] The Chicago Sunday *Tribune*, March 20, 1904.

[2] The Chicago *Daily News*, Free Lecture Department, 123 Fifth avenue. [3] P. 53.

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food-study and cooking classes, two sewing and dressmaking clubs, a manual-expression club, three boys' clubs, and a class in printing and stenography.

In another center, the Washington School, the Merchants' Club, the West End Woman's Club,[1] and the Board of Education co-operated in the following interests in the winter of 1902–3: a reading-room for boys and girls, with an average evening attendance of 40; stereopticon lectures once a week to the night-school pupils, and once or twice a week to parents and others, with an attendance reaching 600; a mothers' club, with an average attendance of 30. The West End Woman's Club furnished fourteen typewriting machines for the day and evening pupils, and machines for the sewing school. The Merchants' Club inaugurated a cooking school, the Board of Education supplying the teacher, with an average evening attendance of 25; the same club also supported a choral society, under the direction of one of the public-school supervisors of music, with an average evening attendance of 100. Classes in construction work, and in iron- and woodwork, were supplied with teachers by the Board of Education, the material being furnished by the Merchants' Club.

The Merchants' Club also supported a course of free lectures and entertainments at the O'Toole School in the winters of 1902 and 1903. Each course consisted of twelve numbers. The average attendance for the season of 1903 was 300. The club also supported for ten weeks cooking and sewing classes, having an enrolment of 100 and a waiting list equally large.

"In the Ghetto district, under the leadership of prominent citizens, the residents of the Henry Booth Settlement,[2] and the principals of the schools, there was formed in the winter of 1903 a People's Educational League that met weekly in one or the other of the school halls." The character of the meetings was popular and educational, home talent being used almost entirely. Norwegian peasant dances, Armenian singers, and Russian folk-songs made these evenings so attractive to the citizens of the community that half of those who came could not be admitted for lack of room.

School clubs and parents' organizations have been formed in connection with fourteen of the public schools, chiefly in Englewood. The members are divided into committees such as those on kindergartens, manual training, domestic science, school decoration, and buildings and grounds, working for the several objects indicated by their names. Of these committees those on manual training and domestic science have perhaps accomplished most. Much has been done in the way of school extension by several of the principals in their respective schools.

[1] Appendix, Table I, "Women's Clubs." [2] Appendix, Table II, "Social Settlements."

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Vacation schools.—To the child in the crowded parts of the city, vacation does not mean grass and trees; hills and streams; strawberries, cherries, and apples; flowers, garden, and vineyard; plowing, sowing, and harvest; but long hours on busy, bare streets, on alleys lined by unsightly garbage cans, truancy from home, stolen rides and stolen fruit. To such a child the close of school is a time of peril. He fares more ill than in the wholesome days when school is in session.

As there are those who seek to better the conditions of these less-favored children through statutory regulation of conditions of employment and of sanitation, so there are those who seek to help them by furnishing their minds with higher ideals and nobler purposes—a development from within. Among these are the supporters of the vacation schools. Long observation of these children has discovered that they are lacking in appreciation of the beauty of nature and of the cleanliness of self and surroundings; that they have no development of manual power or of constructive genius. Observation has also shown that the instinct of beauty and of workmanship only needs the opportunity of gratification and cultivation. It is especially to supply these two needs that the vacation school has labored.

The first vacation school was opened in the summer of 1896, under the maintenance of the Civic Federation of Chicago.[1] To this another was added in the next summer. In the following year the chairman of the Civic Federation asked the Chicago Woman's Club[2] to take the initiative and form a committee of delegates from all the clubs that cared to take part in carrying on the work of the vacation schools and in securing their adoption as a part of the public-school system. As a result, the Vacation School and Playground Committee was formed. This committee raised $9,000, and with an appropriation of $1,000 from the school board conducted six playgrounds and five schools, accommodating 400 pupils each. In 1899, under the initiative of the Chicago Woman's Club, 50 clubs, represented by 212 delegates and alternates, formed the Chicago Permanent Vacation School and Playground Committee of Women's Clubs.[3] The work has steadily increased, and the co-operation of the school board in appropriation and good-will has continued. Two social-settlement playgrounds have been assisted. In the summer of 1902, 75 clubs were represented on the committee, $8,243 was received for the work, 5 schools were open for six weeks, and 4,555 children were enrolled, with an average daily attendance of 2,704.

The departments for defective children are a noteworthy feature of the

[1] P. 50. [2] Appendix, Table I, "Women's Clubs."

[3] Mrs. Gertrude Blackwelder, Morgan Park.

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vacation schools. Thirty-five crippled children were hauled to and from the schools, and given suitable instruction and delightful entertainment, for six weeks, at a total cost of $255.[1] After the regular session closed, friends furnished them three weeks of delightful outing. There were enrolled also 30 children who were deaf or blind, at a total cost of $303. The effort is not merely to entertain these unfortunate children, but to entertain them for a purpose. The normal powers of the otherwise defective child are so easily smothered in the ill-favored homes and haunts of the crowded quarters. These slumbering powers the vacation school seeks to arouse and develop, some for their cultural, others for their economic, value; all for the purpose of making a self-supporting, self-respecting, and appreciative member of the community.

While there is variety in the subjects taught and adaptation of methods used, the subjects can be conveniently grouped as manual training and household art, and the methods may be summed up as hand-eye methods and nature-study. Boys are encouraged to make articles that will be useful at home or in games; the girls are taught sewing, cooking, and millinery. All are given physical training, art instruction, and music.

There has been no lack of interest, and twice as many apply for enrolment as can be admitted. The teachers not only come in touch with the children, but to some degree also get acquainted with the parents through special exercises for them, through mothers' classes and friendly visits. The Chicago Flower Mission[2] has added immeasurably to the enjoyment and æsthetic life of the vacation-school children by the abundance of flowers it has sent to the rooms and thence to the homes.[3]

6. Another tendency in the schools of Chicago worthy of note is *the increasingly large place given to manual training, household arts, and commercial studies*. This increase has not been confined to the high schools, but has been extended in some degree to the grades. In the year 1902–3 there were maintained 135 manual-training centers,[4] employing 34 teachers and enrolling 15,573 pupils, with an average daily attendance of 15,280. The total cost of maintenance was $55,000. In this same year there were maintained also 28 household-art centers, employing 30 teachers and enrolling 6,953 pupils in cooking, and 7,840 in sewing. The total cost of maintenance was $29,150. These figures show an average gain of about one-fourteenth in manual training and about one-ninth in domestic science

[1] Summer of 1903. [2] Mrs. Frederic Dickinson, president, 26 Bryant avenue.

[3] In the Appendix in the table of "Women's Clubs" will be found a column showing which of them assist the vacation schools.

[4] *Forty-ninth Annual Report* of the Board of Education, p. 65.

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over the work done in the year next preceding. The Board of Education has recently decided to build a $500,000 commercial high school.

Three things seem to conspire to cause this tendency toward manual training, household art, and commercial studies; the increasing realization that the public schools furnish to the majority of young people their only school days; the demand of method for activity in learning, or of hand and brain co-ordination; and the increasing claims of the spirit of industrialism.

A review of both the general and special features of the public-school system and their supplementary agencies[1] leaves the following points most prominent: Changed economic and social conditions and ideals have brought about a change in the curriculum, in the hours of free instruction, and in the social uses of the public-school buildings; the kindergarten and day nursery are a part of the same movement by which home industries and instruction have been taken over to the factory and the school, and by which the mother has been taken out from the home for her occupation; the large rôle played by private associations in initiating school extension and supplementing the public schools is noteworthy, while the appreciation of the enlarged opportunities by those classes that create the need is most gratifying. All these are phenomena of growth, and suggest the essential unity of the economic, educational, and social interest of the community.

Two institutions should have special mention as parts of the educational endowment of the city, as represented by the schools: the Field Columbian Museum, as supplementary to the public-school and college work, and the University of Chicago, as complementary to these same institutions.

7. *The Field Columbian Museum.*—This museum, located in Jackson Park, is a product of the World's Columbian Exposition. The collections are housed in the Art Gallery of the "White City," and were secured by gift and purchase through the foresight, plan, and endowment of a group of members of the exposition management. Many exhibits of the fair were thus secured to the museum. The building was formally opened to the public June 2, 1894.

The museum is open free at all times to school children in actual attendance upon any of the public schools, and to students and teachers of all the universities, colleges, and seminaries of the country. While striving to serve these special classes, the museum is designed to elevate and educate all. It is open free to the public on Saturday and Sunday.

There are three separate functions of the museum: an exhibition of material, the publication of a series of scientific bulletins, and the offering of

[1] The class work of the settlements should be considered in the supplementary agencies. It will be presented in connection with the settlements (see pp. 61 ff.). Another important supplementary work is that of the Young Men's Christian Association (see pp. 109 ff.).

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courses of lectures. The material is separated into two grand divisions by an imaginary line running north and south through the center of the dome, the works of man occupying the east half of the building, and the works of nature the west half. The subjects are grouped under the departments of anthropology, botany, geology, ornithology, and zoölogy, and embrace collections valued at $3,000,000. In economic botany, North American ethnology, and economic geology the museum is especially rich. Two courses of nine lectures each are regularly given on popular scientific subjects by members of the museum staff and visiting specialists. About sixteen expeditions are made each year to the chief research fields of North America in the interest of all the departments of the museum.

The library of the museum contains about 30,000 books and pamphlets, and receives currently about 154 periodicals. A department of printing and photography has proved of great value to the institution in the preparation of labels, negatives, slides, prints, and enlargements. The total attendance at the museum during the year ending September 30, 1902, was 263,000, of which 23,000 were paid admissions. The large increase of 14,000 admissions over those of the preceding year, including an increase of 2,500 in the paid admissions, and the increase of 650 students and teachers, show, in the opinion of the director of the museum, a remarkable growth in the popularity of the museum.[1] It has been the observation of the director that there is a marked increase in the use of the museum by the public schools, the colleges, and the universities of Chicago and vicinity.

8. *The University of Chicago.*—The growth of the University of Chicago has been remarkable. The doors of the university were opened October 1, 1892. In twelve years the property and endowment have increased from 4 buildings, a few bare city blocks, and some securities, all valued at about $3,000,000, to 31 buildings, 140 acres of land, 65 of which surround the original campus, and securities—in all, more than $17,000,000. During the first year about 900 students matriculated in the several departments of the university, exclusive of the Extension Division. In the year closing June 30, 1904, there were enrolled 4,580 students. Four things stand out as characteristic causes and results of this growth: large, constructing, analyzing forethought; generous, opportune, reliable financial aid; the coming and development of teachers, writers, and investigators who are authorities in their respective fields; the cosmopolitan character of the students, and a university grade and method of work.

The division of the year into quarters of approximately twelve weeks each is a departure from the conventional plan. The university is in session

[1] The decrease of 1,000 in the free attendance of school children on pay days was probably caused by inclement weather, according to the report of the director.

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with the regular corps of teachers and courses throughout the four quarters. Thus the summer quarter of the University of Chicago is not like the usual summer school, but is a regular session of the university. The summer quarter takes on special characteristics owing to the presence of large numbers of teachers from public schools, academies, and colleges, and of many professors from other American and foreign universities who offer courses during the quarter.

From its beginning, the university has maintained a department of extension work. This is divided into two parts, the Lecture-Study Department and the Correspondence-Study Department. The average number of persons attending the extension lectures for each year of the decade closing 1902 was about 30,000, while 1,534 different courses were offered, and 715 traveling libraries, comprising 25,000 volumes, were sent to the several lecture centers. In the Correspondence-Study Department, during the first decade, about 3,000 different students have registered; of these, 1,715 have matriculated in the university through this department.

The University of Chicago is the second institution in America to provide a course of training from the kindergarten to the degree of doctor of philosophy. Within this scope comes the School of Education, founded by the consolidation of the Chicago Institute with the university. It comprises the College of Education, the University High School, and the University Elementary School.

The College of Education offers courses which deal, from the point of view of pedagogy, with the problems arising in elementary and secondary education; courses which are designed for the training of teachers and supervisors in elementary, secondary, and normal schools, and for the preparation of kindergartners and other specialists in educational work. It aims to develop educational theory and to illustrate in practice educational principles. Its curriculum embraces the pedagogical presentation of all subjects taught in the kinds of schools last mentioned above, as well as psychology and the history of education. The enrolment of different students in the College of Education for the year ending June 30, 1904, was 563.

The work of the University High School and the University Elementary School is such as their names indicate, and prepares the students for college and university admission. They are laboratory and practice departments in the School of Education.

The university has one of the largest graduate schools in the United States. From the founding of the university great emphasis has been given to the graduate schools. At present two are organized—the Graduate

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School of Arts and Literature and the Ogden (Graduate) School of Science. In these schools are offered about 700 courses, distributed among 28 departments. The enrolment in the graduate schools for the school year 1903–4 was distributed as follows: 20 doctors of philosophy pursuing special courses, 72 men and 36 women who had been admitted to candidacy for higher degrees, and 552 men and 330 women who had not yet been admitted to candidacy; making a total of 1,010 students.

The General Library of the university is housed temporarily in the Press Building. Here are located 262,488 of the 367,442 volumes comprising the library collections. The other volumes, together with the greater part of the 1,287 periodicals currently received, are kept in the several departmental libraries located in the different buildings convenient to the lecture- and seminar-rooms of their respective departments. The libraries are designed especially for members of the faculties and students, and are such as would be used by them in reference and research work.

Another special feature of the university is the division of the usual four-year course into two parts—the Junior College, comprising the freshman and sophomore years, and the Senior College, comprising the junior and senior years. The title of "associate" is given to the persons completing the Junior College. The division is based upon the well-recognized change in the attitude and habit of the student taking place approximately with the beginning of the third year of college study, and the generally adopted plan of allowing a wide range of electives at this same stage of college work. It is closely joined with a further distinguishing feature of the university—that of affiliated schools and colleges. This affiliation is of two sorts for high schools and academies: those which have been found by the University of Chicago to be of high grade, but which derive their support from public funds, are called "co-operating schools;" while academies that have voluntarily placed themselves under the advisory direction of the university as to facilities, curriculum, and educational methods are called "affiliated schools." There are also affiliated colleges that have definite arrangements of co-operation with the university. The Junior College and the group of affiliated schools are part of a plan for the development of a real university center, with its preparatory schools, in the hope of increasing the efficiency of both college and university grades of work, and of assisting in the solution of the problems of the small college.

The University of Chicago Press was organized with the university. It is divided into a manufacturing, a publishing, and a retail department.

The manufacturing department is equipped to do all kinds of printing and

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book-making, with special attention to the execution of academic work, including theses, and the reports of educational bodies and learned societies.[1]

The purchase and retail department purchases library books and laboratory supplies for the university, and stationery and office supplies for the departments, and carries on a retail book and stationery trade. The publication department published 56 different books and pamphlets during the year 1903–4, and 289 in all since 1892. It publishes regularly twelve journals or periodicals in addition to the university calendars, bulletins, registers, and reports. Among the most noteworthy recent books published are the "Decennial Publications" of the university. These comprise two series of books, published by the authority of the university, and at a cost of about $60,000, upon the completion of its first decade of history. The first series consists of two quarto volumes of official reports, and eight quarto volumes of results of investigations and research by the several departments of the university. The second series consists of eighteen octavo volumes of similar research, systematic treatises, and unpublished documents. Other noteworthy recent publications are *The Code of Hammurabi*, edited by Professor Robert Harper, of the university, and *A History of Matrimonial Institutions*, by George Elliott Howard, professorial lecturer in history in the university. The University Press has also entered extensively into the field of religious education, to which its most noteworthy contributions are the "Constructive Bible Studies," under the general editorial direction of President William R. Harper and Professor Ernest D. Burton.

[1] *The University of Chicago*, a sketch by NOTT FLINT (University of Chicago Press, 1904, for the Louisiana Purchase Exposition, St. Louis).

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CHAPTER III.

THE LIBRARIES AND THE PRESS.

I. LIBRARIES.

1. *Introduction.*—The public schools and the supplementary agencies already mentioned constitute the first great endowment of educational interests of the city. There is, however, a second very important educational force represented in the libraries. Such institutions minister to the æsthetic and moral life, but for the purpose of this study their educational value shall determine their classification.

Libraries supplement and complement the public schools, colleges, universities, and seminaries. They furnish the opportunity for gratifying the taste for literature and books that these institutions develop. They are valuable aids in investigation and research. They furnish a large store whence those whose schooling has been foreshortened by industrial demands draw large supplies.

A library is a palace of the people. Here is their armament; for the struggles of the future will not be determined by the sword and flaming torch, but by knowledge, education, and the ballot.[1]

2. *The Chicago Public Library.*—The city is provided with 4 large libraries and many smaller ones. Chief among the greater ones is the Chicago Public Library. The fire of 1871 destroyed nearly all the libraries in the city. A consignment of books from England, collected by Thomas Hughes, the author of *Tom Brown's School Days*, formed no small part of its first collections after the fire. But the library had no permanent home until 1897. The ground for a new building was broken July 27, 1892, and the corner-stone was laid Thanksgiving Day, 1893. On Monday, October 11, 1897, the library in all its departments was thrown open to the public. The entire cost of the building, equipment, and furniture was about $2,125,000. It is a magnificent structure, "no sham, genuine and honest." Its walls and panels of granite and marble, the result of six years of earnest toil and thought, are the fit home for the soul of a great past imparting intelligence and experience to the living.

The accompanying table[2] will show the history of the library since the opening of the new building:

[1] THORNTON, address at the opening of the Chicago Public Library.

[2] Compiled from the report of the librarian.

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Year Ending May 31	Growth in Volumes		Registration			Circulating Department					
						Totals for General Library and Delivery Stations		Delivery Stations			
	Volumes	Accessions	At Gen. Library	At Del. Stations	Total	Entire Circulat'n	Daily Average	Volumes	% of Total Circ.	No. of Stats.	Cost per Vol.
1898	235,385	18,456	18,672	21,935	40,607	1,346,131	4,620	744,995	..	59	$2.25
1899	250,011	20,184	16,066	23,330	39,396	1,690,904	5,531	1,069,031	60	57	2.11
1900	258,498	12,911	16,838	23,371	40,209	1,749,775	5,769	1,143,391	65	60	1.70
1901	272,276	21,854	16,091	24,316	40,407	1,772,741	5,813	1,164 320	66	65	1.55
1902	279,686	15,609	14,665	26,245	41,910	1,701,540	5,577	1,123,406	66	67	1.79
1903	285,087	9,110	14,571	16,472	31,043	1,165,588	3,872	622,972	54	68	1.66

Year Ending May 31	Reference Department			Reading-Rooms						
				General Library			In the Six Branch Reading-Rooms			
	Number of Recorded Visitors	Volumes Issued from the Stacks	Average Number Persons in Reference-Room Each Hour, 9 A.M.–10 P.M.	Gen. Library Av. Attend. per Hour, 9 A.M.–10 P.M.	Art-Rooms		Aggregate Attendance	Issues of Periodicals	Issues of Books	Aver'ge Daily Attend.
					No. of Visitors	No. Vols. Consulted				
1898	106,386	299,967	..	....	6,760[2]	19,909	310,311	293,224	114,971	155
1899	110,507	301,315	67	170	8,642	27,612	296,113	275,418	108,003	158
1900	111,275	317,430	68	194	9,537	32,154	207,118	197,832	66,131	82
1901	121,709	336,103	66	195	8,668	29,527	204,821	190,028	76,918	....
1902	117,580	311,984	66	189	8,522	27,947	197,577	180,939	88,067	....
1903	88,797	253,589	75[1]	235[1]	4,493[3]	15,874	162,191	157,247	77,440	....

The figures show a striking change for the year ending May 31, 1902. There was a decrease of 6,500 volumes in the number of accessions as compared with the year preceding; a decrease of 537,952 in the circulation, and a corresponding decrease in the registration. The most striking loss was in the circulation of the delivery stations, where the decrease was over 500,000 volumes. This falling off in the efficiency of the library was caused by the reduction in the appropriation for its maintenance due to the operation of the Juul law. The radical steps taken to keep the expenses within the means at the command of the board resulted in laying off one-third of the working force on May 9, 1902. The library was ordered closed evenings at 6:30 o'clock, and on Sundays and holidays. The branch reading-rooms were closed during the morning hours. The 67 delivery stations, instead of a daily delivery of books, received only three deliveries a week. The purchase of books was restricted. . . . . The immediate effects of these retrenchments was shown in the circulation, which fell off about 30 per cent.[4]

During the following year the same policy of retrenchment was continued, and the result was the remarkable decrease noted in the table.

[1] From 9 A. M. to 6:30 P. M. [2] From October, 1897, to May 31, 1898. [3] Closed six months.

[4] Report of the librarian for the year ending May 31, 1902.

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There are two art-rooms on the fifth floor in which is a collection of books on fine art, the more rare and costly books of the library, and the elaborately illustrated works that are not circulated. There is also a growing collection of books for the blind.

Some interesting items are developed by a study of the classes of books in circulation from the library. The average percentage of the total circulation during the six years from 1898 to 1903 inclusive was as follows: English prose fiction, 44.5 per cent. of the total, which class showed a steady gain throughout the six years; juvenile literature, 27.4 per cent.—a steady increase up to and including 1902; history and biography, 6.46 per cent.—a gradual decrease to and including 1902; geography and travels, 3.45 per cent.—a gradual decrease throughout the whole period; science and arts, 6.02 per cent.—a decrease to and including 1901; poetry and drama, 1.82 per cent.—a steady decrease throughout the six years; miscellaneous, 2.61 per cent.; foreign languages, 7.71 per cent.

An offer to erect a branch library at the intersection of Forty-ninth street, and Lake and Washington avenues, was made the city in 1901 and accepted by the Board of Directors of the Chicago Public Library. The library, called the T. B. Blackstone Memorial Branch Library, is being built in Grecian Ionic architecture, of white granite on the outside and Italian marble on the inside. There will be reading- and reference-rooms, a room for young people, a circulating room, and a shelving capacity of 25,000 books.

Two incidents in connection with the delivery of books from the Chicago Public Library are significant and suggest greater possibilities. A delivery station has been in operation for a number of years at the Gad's Hill Social Settlement in the neighborhood of the McCormick factories. The local librarian, who is a resident of the settlement, goes every week to the offices of the factory and receives calls for books from the laborers employed, and also collects the books to be returned. This is literally taking the books to the people where the people do not come to the books. This factory circulation reached 1,500 volumes during the year 1903, which was two-thirds of the total circulation for that delivery station. A second incident is the opening of a special delivery in the establishment of Sears, Roebuck & Co., by means of which the books are taken directly to the men in the shops. The delivery is from the Public Library, but the proprietors superintend the collection and distribution, and furnish a wagon for hauling the books. This is another method of taking the books to the men that has resulted in a large increase in the use of books by the employees. It is a practical suggestion to other employers.

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3. *The John Crerar Library.*—The endowment of this library was made in the will of John Crerar. In December, 1901, it was estimated to be $3,400,000. The library was incorporated October 12, 1894, and opened to the public April 1, 1897. The first act of the directors after organization was to reserve the entire endowment for the support of the library, and to decide that a fund for the purchase of land and books, and for the erection of a building, should be created from the income. In 1903 this income had provided a building fund of $457,084 and a book fund of $184,048. The second act of the directors was to determine the character and scope of the library. After careful study of the libraries of the city, and conferences among the trustees of the larger ones,

the special field of the John Crerar Library was defined as that of the natural, physical, and social sciences, and their applications. It is the purpose of the directors to develop the library as symmetrically as possible within these limits, and to make it exceptionally rich in files of scientific and technical periodicals, both American and foreign.[1]

It is a non-circulating scientific library, with a staff of 35.

Temporary quarters were secured in the Marshall Field & Co. Building consisting of a reading-room, accommodating nearly 100 readers and shelving 3,000 volumes, a periodical alcove, two stackrooms, and administration rooms. It is thought that the law entitled "An act concerning free public libraries in public parks," approved by the governor May 14, 1903, will enable the trustees of the John Crerar Library to build a permanent home for the library in Grant Park, along the lake front.

The total accessions to the library during the year 1902 were 13,000 books, making a total collection of 89,219 volumes. The library receives 1,654 periodicals currently and 4,644 other serials.

In 1902, 66,512 visitors were recorded—a daily average of 213, and an increase of 11,684, or 22 per cent. over 1901; 39,606 calls for books, and 12,250 for periodicals—an increase of 9,922 in all, or 23 per cent.; 1,167 readers were admitted to the stacks—an increase of 121, or 12 per cent.

As in previous years the rate of increase in the calls for books and periodicals is practically constant, but the admissions to the stacks show decided variations. The purchase of the Ely collection should have the effect of increasing the scholarly use of the library in the department of social sciences.

The accompanying table[2] will show the recorded use of the library for the years 1898 to 1902 inclusive, arranged according to five classes of subjects:

[1] Report of the librarian, 1902. [2] Compiled from the reports of the librarian.

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RECORDED USE OF THE JOHN CRERAR LIBRARY, 1898–1902.

Subject	1898			1899			1900		
	Books	Periodicals	Stack	Books	Periodicals	Stack	Books	Periodicals	Stack
General works....	2,792	2,565	55	3,707	2,443	130	4,865	2,605	122
Social sciences....	2,208	1,153	105	2,760	1,288	133	3,568	1,616	139
Physical sciences..	2,705	363	109	3,373	379	306	3,833	579	208
Natural sciences ..	1,622	148	167	1,679	125	190	2,251	114	260
Applied sciences ..	6,040	2,984	220	7,371	3,778	258	9,478	3,753	290
Total.....	15,367	7,213	656	18,890	8,013	1,017	23,995	8,667	1,019

Subject	1901			1902		
	Books	Periodicals	Stack	Books	Periodicals	Stack
General works.....	6,812	3,159	107	8,461	4,399	100
Social sciences.....	4,761	1,460	97	6,286	1,590	120
Physical sciences....	5,455	741	199	6,157	576	255
Natural sciences....	2,768	174	292	3,694	177	235
Applied sciences....	12,397	4,207	351	15,008	5,508	457
Total.....	32,193	9,741	1,046	39,606	12,250	1,167

An analysis of the use of the library during the year 1902 contains some items of interest.

With seven exceptions, every subject shows an increase in the number of calls, though, as in previous years, the increases are by no means in uniform proportion. The calls for landscape gardening, industrial art, and photography have more than doubled, and those for political economy, astronomy, and agriculture have increased more than one-half. On the other hand, calls for philosophy and logic have diminished more than one-half, and those for bibliography and mathematics about one-fifth.[1]

The library keeps on file a copy of its printed card catalogue in the following institutions: Armour Institute of Technology, Chicago Public Library, Field Columbian Museum, Library of Congress, Northwestern University, University of Chicago, and University of Illinois.

4. *The Newberry Library.*—This library has large and permanent quarters. Its eleventh annual report, issued for the year 1902, shows the library's assets to be over $420,000 and the total number of volumes in the library to be 260,773, comprising 191,501 books and 62,272 pamphlets, maps, manuscripts, etc.; the accessions by gift and purchase for the year, 7,003 volumes and 1,947 pamphlets. There were 78,419 visitors, who

[1] Report of the librarian, 1902.

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consulted 129,493 books. The several departments are those of medicine, bibliography, philosophy, public documents, art and letters, history, and genealogy. The staff consists of 26 members.

5. *The Chicago Historical Society and library.*—The Chicago Historical Society, the objects of which are "to institute and encourage historical inquiry, to collect and preserve the materials of history, and to spread historical information, especially concerning the northwestern states," was organized in 1856 and incorporated in 1857. The roll of members in 1903 contained 301 names; the six special funds and the one general fund amounted to almost $93,000.

The library is in keeping with the objects of the society. It consists of about 40,000 volumes and 7,000 pamphlets, manuscripts, etc. The accessions during the year ending November 16, 1903, were 1,329 volumes and 3,484 pamphlets, manuscripts, etc.; while the number of readers was 392, and of visitors 2,133. While the number of readers is at no time large compared with that of libraries supplying general literature, the percentage of merely casual readers is very small, the clientele being made up of persons making serious original research in the field of Chicago and the old Northwest.

The field of service of this society and its library is much larger than Chicago. It contributes to the preservation of all knowledge—a service to mankind. Its local value is chiefly that of education and preservation of knowledge of the city, the development of an enlightened civic pride, and the refining, elevating, and wholesome effect that the presence of a body of noble-spirited and able scholars has upon the community in which they live and work.

6. *The Chicago Law Institute and library.*—The charter of the Chicago Law Institute says that "the object and intention of this corporation is for literary purposes, the cultivation of legal science, the advancement of jurisprudence, and the formation of a law library in the city of Chicago, county of Cook." As yet only the last-named has been accomplished, except in so far as a great law library contributes to these several ends.

During the year ending December 31, 1903, there were added to the library 996 volumes, making a total collection of 40,268 volumes. One-hundred and twenty-six periodicals are subscribed for. The books of the library are open to 859 active members, 72 ticket-holders, 704 clerks of members under cards, 164 students, and 3 honorary members. Visitors to the number of 216 were temporarily admitted to consult the library upon introduction by members.

7. *The library of the Chicago Theological Seminary.*—This library

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aspires especially to perform a threefold service: to maintain the best possible working library for the faculty and students of the seminary; to aid the seminary alumni and other ministers by keeping them in touch with current theological literature; to put at the disposal of all religious workers of the city a large reference library. The library contains about 23,000 volumes, with a yearly circulation of 3,500. The library is used most by ministers and students, and consists chiefly of theological books.

8. *The library of Armour Institute of Technology.*—This library is connected with the Armour Institute of Technology and is first of all a part of the equipment of the school. It contains 20,000 volumes and receives about 125 papers and magazines, chiefly on technical subjects. The circulation of books, chiefly among students, is 500 per month, of which the subject of engineering furnishes the largest share. The library service is performed by students, five being constantly employed.

9. *The library of the Western Theological Seminary.*—This is practically a private library thus far, containing 5,400 volumes on theological subjects, and patronized by theological students only. A librarian is in attendance only part of the time. The library's annual expense is about $50 for periodicals. All books are donated.

The libraries of the University of Chicago have been treated as a special feature of the university. The library of the Art Institute as well as the art school under the same management will be treated among the æsthetic interests, where the Art Institute as a whole will be presented. There are a large number of small libraries and reading-rooms in connection with settlements,[1] women's clubs,[2] Sunday schools, and Young Men's Christian Associations,[3] all of which are supplemented by a still larger number in private homes. No attempt has been made to obtain information about these latter, and only partial reports could be gotten from the others.

10. *Community-consciousness among the libraries.*—In the agreement among the larger libraries of the city whereby each has its own special kinds of subjects, and endeavors to make the collections in those subjects especially complete, is seen an excellent illustration of effective community-consciousness. In this specialization the whole need of the city as a book-using community is more thoroughly provided for than would be possible under a system where each library would collect all it could of all kinds of books. By express agreement, the Chicago Public Library is striving to develop a great circulating and reference library of general literature,

[1] See p. 63; also Appendix, Table II, "Social Settlements."

[2] See p. 55; also Appendix, Table I, "Women's Clubs." [3] See pp. 111, 112.

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the John Crerar Library seeks to surpass in the collection of books on the natural, physical, and social sciences, and the Newberry Library collects especially public documents and books on the liberal arts. Such a division of the library field can be made with little difficulty, and is a suggestion which could profitably be applied by groups of agencies cultivating other fields in the city's higher life.

II. THE PRESS.

The educational power of the press of Chicago is difficult to estimate. The influence is of a subtle character, the number of readers within the city cannot be determined, and the value of the press in leading public opinion is difficult to measure. The chief function of the great dailies is to give the news. This is done with little conscious effort at more than peddling information and selling the papers. But the intellectual and social stimulus furnished by these thousands of papers has its part in the mental life of the community. It may be that the work of the great dailies is most powerful in exposing corruption and driving it from private and public life, in securing the best men in municipal office, and in aiding all the great movements for civic betterment. The rôle of the newspapers as trustees of and contributors to special relief and philanthropic purposes should be mentioned.

Statistics of the different kinds of papers and their circulation give no adequate measure of the cultural value of these agencies of education and of civic and social betterment. But some idea of the magnitude of these interests may be given as a kind of skeleton to be clothed with life as the reader may be able to appreciate the work of the press.

There are in Chicago 29 daily papers,[1] with an estimated daily circulation[2] of 1,334,095 and an additional Sunday circulation of 757,822. Nine of the largest English dailies have a circulation of 1,087,000 and an additional Sunday circulation of 709,184. Of the whole number of papers and periodicals published in the city, 32 are German, 6 of which are dailies; 14 are Bohemian, 3 of which are dailies; 14 Polish, 2 of which are dailies; 10 Norwegian-Danish, 1 of which is a daily; 10 Swedish; 5 Hebrew, 1 of which is a daily; 4 Italian, 2 Croatian, and 1 each of the following: Danish, French, and Lithuanian. There are 44 religious publications, 31 of which are weeklies with an estimated circulation of 398,678, and 10 of which are monthlies with a circulation of 67,783. There are 33 agricultural publications, 2 of which are dailies, 16 weeklies, and 11 monthlies; 23 medical journals, 21

[1] All these figures are compiled from the *American Newspaper Annual*, 1902, published by N. W. Ayer & Son, Philadelphia.

[2] Not limited to Chicago.

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of which are monthlies; 12 educational publications, 9 of which are monthlies with a circulation of 67,820, and 2 weeklies with a circulation of 15,000; 14 monthlies, 3 bimonthlies, and 4 quarterlies devoted to science and mechanics; 4 prohibition and temperance publications, 9 secret society journals, 2 college publications, and 182 trade and miscellaneous papers.

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CHAPTER IV.

CONCLUSION TO PART I.

REVIEWING the educational interest of the city as represented by the public schools and the voluntary agencies for their extension, by the supplementary work done in the museum, settlements, and private schools, by the complementary rôle of the libraries, the professional schools, and the university, the educational endowment of the city appears of no small proportions. The adequacy of this endowment is not yet measured. It is impossible for the writer at present to make comparisons of this work with that done in other cities. There are, however, some indications as to the adequacy of the equipment to meet the demands made upon it.

The means of providing appropriate rooms, classes, and teachers for all the classes of school children other than normal are almost entirely lacking; the care and special instruction for the defective children who should be in school are entirely inadequate to accommodate these once patient, but now restless, classes; the support, coming partly from private individuals or society subscriptions, and partly from public funds, fails to provide for more than a small portion of the worthy applicants. The crowds that clamor for admission to the vacation schools, but cannot enter because of lack of money to take care of them, indicate a need of more generous provision; the anxiety to learn that often makes the waiting lists for the classes in cooking and sewing as large as those that can be admitted, is deserving of larger gratification at the hands of the community. The ambitious foreigner, and the factory boys and girls, knocking at the closed doors of the public-school buildings, should find more doors swing open; the industrial "shut-ins" of our crowded quarters are looking toward these same centers and asking why they cannot share these public benefactions in ways to fill out their narrow lives. Blessing the voluntary clubs that have opened the schoolhouses for lectures, musicals, and social evenings, they pray for the hastening of the general opening of public-school property to all the people. The reductions in municipal appropriations that have decreased the teaching force in the city schools, and reduced the circulation through the branches of the Public Library by one-third, are unfortunate limitations upon the city's intellectual life.

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PART II

THE MORAL AND SOCIAL INTERESTS OF CHICAGO

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CHAPTER V.

CIVIC ASSOCIATIONS AND WOMEN'S CLUBS.

In this division I have brought together those leagues, associations, and clubs, that have for their chief object the improvement of civic conditions or the furthering of some moral interests. I have included under the above title also the social settlements, the trade unions, and the charitable institutions of the city.

Attention should again be called to the purpose of the study as determining the selection of the agencies included in this section and the manner of treating them. No club or institution is presented for its own sake, but for the sake of the community interests it subserves. There are a large number of mutual-benefit societies whose community-value is felt through the increased value of their members as individuals. They contribute directly to the improvement of their own members, and thus indirectly to that of the community. Among these are the many secret societies and fraternal orders, the purely literary and social clubs, and the athletic clubs.[1] These mutual-benefit societies have not been included.

I. CIVIC ASSOCIATIONS.

1. *The Citizens' Association of Chicago*[2] was established in 1874. Its object is to insure better labor legislation, to protect the city and its citizens against abuses and corrupt officials, and to develop the commercial and business interests of the city. It is non-partisan, non-sectarian, and does not undertake to further the interests of any organizations engaged in promoting temperance or sumptuary legislation. Its members must be legal voters and taxpayers of Cook county. The expenses are met by voluntary subscriptions and annual dues.

The association has had a leading part in nearly all the governmental, commercial, and sanitary undertakings and problems of the city in the last three decades. Its chief work in the last two decades has been the initiation of and assistance in carrying out reforms along the following lines: high-license laws, city railways, lotteries, police, theaters, tenement houses, smoke, food adulteration, civil service, primary-election law, election frauds, ventilation of public-school buildings, prize-fighting, gambling, corrupt

[1] Some of these will be found in Table I of the Appendix.

[2] Room 33, 92 LaSalle street, Chicago.

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administration, the sanitary districts for the drainage of Chicago, gas trusts, public improvements, the improvement of the Chicago River, the abatement of nuisances, etc., etc.

"Enforcement of the laws is the keynote of the association's work." In the last six months of 1903 it aided in the Police Department investigation, and in the indictment of five inspectors of the Sanitary Bureau of the Health Department; and secured 179 indictments against policy-shop operators.

2. *The Civic Federation of Chicago*[1] was organized early in the year 1894, growing out of the efforts to care for the great numbers of persons left stranded in Chicago at the close of the Columbian Exposition in 1893. In its earlier years it had departments of political action, philanthropy, moral improvement, and legislation. Each of these had standing committees, and each in its way did effective work; but it was soon found that they seriously conflicted with each other when conducted by the same controlling body. It was because of this that the Bureau of Charities and the Municipal Voters' League were organized, each with its specific purpose. For the same reason the Committee on Morals was subsequently discontinued, and the federation has recently concentrated its energies upon the one line of needed legislation.

The work of the federation, when brought together, shows a large number of accomplishments of practical value:

> The federation has attacked public gambling, the social evil, pay-roll stuffing, fraudulent street-paving and sweeping, filthy bakeries, impure ice, corruption in the Water Department, registration frauds, frauds at the primaries and at the polls, crooked assessors and collectors, sellers of obscene literature, opium dens, mortgage sharks, and numerous other municipal evils. To carry on this work a secret-service department has been organized, with one of the best secret-service men of the United States at its head.[2]

In 1895 a joint committee, organized by the Civic Federation and composed of representatives of leading clubs of the city, drafted the present civil-service law and secured its passage. The federation has regularly taken violators of the law before the Civil Service Commission, and in many cases prosecuted them in the courts. In 1896 the federation raised $3,000, and demonstrated to the city that the down-town district could be cleaned at $10 per mile, instead of costing $18.50 which the city had been paying, but for which it has since paid only $10.50. "The movement for vacation schools in Chicago was started by the Civic Federation," and the first school was held in 1896. This society called the conference at the headquarters

[1] 184 LaSalle street. Address,

[2] *The Civic Federation of Chicago—What it Has Accomplished*, report of the secretary, 1899.

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of the federation which resulted in the joint committee from about ten organizations that secured the legislation creating the Parental School. It was instrumental also in having enacted, in 1903, a bill providing for the opening of school buildings for socials, lectures, and club meetings. The Penny Savings Society was organized by the federation in 1897. The federation was largely instrumental in securing the passage of a revenue and a primary-election law. It has promoted three national conferences: in 1894 in Chicago, on arbitration; in 1898 in New York city, on primary-election reform; in 1898 in Saratoga Springs, N. Y., on the future policy of the United States with reference to international arbitration.

In October, 1903, the Civic Federation called a convention composed of delegates from twenty-three clubs and business organizations in the hope of concentrating the efforts then being made to secure the constitutional modifications that would make possible long-desired improvements in the city government. It was called the Chicago New Charter Convention. The federation is co-operating intimately with this body in the campaign now being carried on for a new charter.

3. *The Municipal Voters' League.*[1]

The Municipal Voters' League is an independent political organization, the sole purpose of which is the election of honest and competent municipal officers in Chicago. It has confined its attention to members of the city council. It is absolutely non-partisan and intensely practical. It was organized in 1896 by a Committee of One Hundred, composed of a Republican and a Democrat from each of the thirty-four wards then in the city, and thirty-two members chosen from the city at large without regard to residence or political affiliation. This Committee of One Hundred was the result of a meeting of about two hundred and fifty representatives of various clubs and organizations called together by the Civic Federation to devise means of improving conditions in the city council. The Municipal Voters' League thus formed consists of an executive committee of nine men, supported by a large general membership of many thousands of voters in all parts of the city who signed cards in 1896 expressing approva of its purpose and methods, and who have since identified themselves with its work or supported its recommendations at the polls.[2]

The league has but one aim—the election of honest and capable officials to whom the interests of the entire city are of paramount importance.

To accomplish this, it appeals to the non-partisan minority; strives to quicken and keep alive the civic conscience; investigates carefully the records, private and public, of retiring officials, of nominees and "those spoken of" as candidates; and publishes its recommendations at such time, and sup-

[1] Walter L. Fisher, secretary, 107 Dearborn street.

[2] *The Municipal Voters League—What It Really Is*, published by the league.

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ported by such facts, as the executive committee deems expedient. It prefers not to make a nomination, but to indorse or condemn those already made; but in cases where there is no alternative in a ward but to vote for bad candidates, the league may nominate. In exceptional cases it will hold mass meetings in the interest of a good candidate. Each year the league publishes a report setting forth the problems of chief interest to the city, together with a short unequivocal platform on the current municipal questions. This platform it submits to each candidate, asking him to sign it, or some other equally explicit one which shall be his pledge to the city. Only a few days before each city election the league publishes a bulletin indorsing the candidates it believes most worthy in the several wards.

The purpose of the league finds sympathy with all honest citizens; and its methods are so honorable and effective, its recommendations so uniformly justified, and the results so wholesome, that it can hardly be too strongly commended. Largely through its efforts, party lines in the city council have given place to honor lines, and a council that in 1896 consisted of forty-six members who were believed to be dishonest had in 1902 been transformed into one having only seventeen believed to be dishonest and fifty-three believed to be honest. In these efforts the Municipal Voters' League has, with one or two exceptions, had the most generous co-operation of the city press.

4. *The Legislative Voters' League*[1] is a political-reform association organized in 1901 under the inspiration of the annual meeting of the Citizens' Association, and whose character and methods are much the same as the Municipal Voters' League. The former strives to do for the legislature at Springfield, especially with regard to the members from Cook county, what the latter does for the council in Chicago. Its present effort is to secure such representatives as will give Chicago the legislation necessary to give the city larger autonomy, and to wipe out the evils still existing in the city government that originate in combinations of dishonest men whose operations have been transferred from the city council, on account of the successful work of the Municipal Voters' League, to the legislature at Springfield.

To accomplish this, the league follows the action of each Cook county legislator at Springfield, having a committee present for that purpose, and publishes this record in a pamphlet issued to the voters of the county, making such non-partisan recommendations as the several records seem to justify. The league also publishes exposures of schemes by the "organi-

[1] George E. Cole, president, 92 LaSalle street.

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zation," whether at Springfield or Chicago, at primaries or elections; tries to awaken the voters to their civic duty, warns them of their danger, and instructs them how to secure their rights.

5. *The Civil Service Reform Association of Chicago*[1] was organized to secure an adequate civil-service law for Chicago. Through the work of this association, and co-operation of kindred societies, the law of 1895 was passed. Since that time the association has been a jealous guardian of its enforcement.

6. *The Illinois Civil Service Association*[2] was organized in 1902. It is more than a local organization, whose work is to secure for the state of Illinois a good civil-service law. The headquarters are in Chicago, many of its officials are citizens of Cook county, and the results of the law would be of wide application in this city. Nine clubs and associations of the city were represented in the convention that organized the association. A bill was drafted, but inasmuch as the governor anticipated the association in getting a bill before the legislature, the association co-operated with those in charge of this bill. But it failed of passage, and preparations are now being made for a second trial at the next meeting of the legislature.

7. *The Merchants' Club*[3] is composed of some of the city's public-spirited men who have been directing their efforts toward municipal reform and school extension. Under the former, they instituted an investigation of the methods of bookkeeping used in the city departments. The reports of the experts employed by this club disclosed a lack of system, and consequent inability to determine the financial condition of the city, and also suggested a different and simpler plan. Under the encouragement of the club, this system has been extensively adopted in the city's affairs. The club was the chief factor in the organization of the First State Pawners' Society of Chicago (1899). This society has proved that loans can be made at much lower rates than had been, and usually are, charged by private pawn societies, and a large dividend still be paid to stockholders. It is evident, from the testimony of pawners and the representatives of charitable societies, that the society has not only reduced interest to its customers, but "prevented unreasonable exactions by private pawners in thousands of cases."

The work of the Merchants' Club on school extension has been indicated in the division on schools.[4]

8. *The City Club of Chicago*[5] was organized in November, 1903, as a

[1] F. W. Bull, 184 LaSalle street.

[2] William B. Moulton, president, 61 Market street.

[3] C. D. Norton, secretary, 108 LaSalle street. [4] Pp. 28, 29.

[5] George E. Hooker, secretary, 180 Madison street.

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sort of clearing-house for the executive and finance committees of the chief civic associations of the city. It strives to enlist a large number of business and professional men, and thus to "further the growing movement in Chicago for higher civic conditions by promoting personal co-operation in the investigation and improvement of public affairs." It maintains club-rooms and a lunch-room, and encourages the formation and meeting of groups of workers in all lines of civic improvement.

Two investigations have been carried on under the management of the club: that by Captain Alexander Piper on the discipline and administration of the local Police Department, and that by Mr. John R. Freeman on fire protection in Chicago theaters. These reports were both by experts in their respective fields and have been immediately valuable in securing a safer Chicago.

9. *The Law and Order League* was formed early in 1904 for the purpose of assisting in the enforcement of the laws against keeping the saloons open after one o'clock in the morning, selling liquor to minors, child-gambling, and the smoking of cigarettes by children. Thus far the efforts of the league have been directed chiefly against cigarette-selling.

10. *The Municipal Lecture Association*[1] was organized in June, 1902, as a voluntary organization to provide free public lectures on problems of municipal life and government. During the season of 1902–3 lectures were given in the Auditorium, under its auspices, by Dr. Nicholas Murray Butler, Hon. Josiah Quincy, Dr. Lyman Abbott, Dr. Washington Gladden, and Mr. Jacob A. Riis. During the season of 1903–4 lectures were given by Bishop Spalding, David J. Brewer, and Mr. Jacob A. Riis.

NOTE.—There are other long-established and valuable clubs in the city having departments of civic improvement which have rendered valuable service in initiating or co-operating in the work mentioned above, but whose objects are chiefly commercial or partisan, and are omitted from our present study.

II. WOMEN'S CLUBS.[2]

1. *Activities.*—Just as it is impossible to measure the work of a mother in her home, so it is impossible to measure the value of the women's clubs in Chicago. But as it cannot be doubted that the mother's work of love is indispensable to the happiness and welfare of the home and community, so it cannot be denied that the women's clubs' labors of love and intelligence are necessary to the happiness and welfare of the community, city, and state. A brief conspectus of what these clubs are doing will make these propositions significant.

[1] George R. Peck, chairman, 916 Monadnock Block. [2] See Appendix for list.

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There are in the city approximately 110 women's clubs that do something directly and consciously for the higher life of the city. I sent a questionnaire to 100 of these, and received 85 replies. The information obtained has been carefully tabulated, and appears in general form in the Appendix. The following statements can be made from that inductive study, and are an understatement rather than an overstatement of what these 85 clubs are doing.

These 85 clubs have 12,500 active and 250 honorary members. They own very little real estate, although two clubs are building club-houses at present, and they have furniture and libraries valued at $12,000. The clubs are groups of effective size, the larger ones being divided into departments, which in the case of the Chicago Woman's Club practically amount to six different clubs. Twenty-one of the clubs are thus divided, the departments being distributed among the following subjects: art and literature, education, home, philanthropy, music, philosophy, and science. The greater number, however, direct all their efforts toward their several objects under the leadership of special or standing committees. The activities of the clubs and the subjects they are interested in may be grouped as educational, æsthetic, social or moral, philanthropic, and charitable.

In things chiefly educational, 6 women's clubs contribute to kindergartens and carry on a campaign to increase the number of kindergartens in the public schools; 40 contribute most of the money for the support of the vacation schools in the city, supplying teachers, transportation for defective children, and materials for domestic science and manual training; 1 club furnishes fourteen typewriters for the day and evening classes in the John Spry Public School; 16 clubs send delegates and contribute to the School of Domestic Arts and Sciences, while 4 support classes in cooking and sewing in the public schools; 3 contribute to the support of the Parental School, or co-operate with it to prevent truancy; 21 pay to the support of the probation officers; 16 have assisted in the opening of small parks and playgrounds, or contributed to the Jackson Park Sanitarium; 25 support each a circulating library or one or more traveling libraries.

In things chiefly æsthetic, 10 clubs send delegates to the Public School Art Society[1] and contribute money to its support; 26 are members of the Municipal Art League;[2] 12 hold receptions at the Art Institute[3] during the annual exhibition of the paintings by Chicago artists; 3 regularly purchase pictures during the exhibition, thereby encouraging local artist talent; while 2 offer cash prizes for the best picture by a Chicago artist. One club contributed to the Chicago Orchestra Fund.

[1] P. 97. [2] P. 97. [3] P. 100.

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In things chiefly social or moral, 8 clubs contribute to the support of day nurseries; 17 assist in the work of the Chicago settlements by cash contribution, "emergency chests," and co-operation; while 11 have taken part in the efforts to secure better labor legislation.

In things chiefly philanthropic and charitable, 7 clubs contribute to the support of homes for children; 8 to rescue homes, and 14 to hospitals; 10 give money to charitable societies in the city, and 8 to the Protective Agency for Women and Children; 10 send delegates to the Model Lodging House Association, and contribute to its support; while 2 support lunch-rooms and noon-day rests for women working in the center of the city.

2. *Significance.*—It is no mere figure to compare the work of the women's clubs to that of the mother. A review of their work, as presented above, seems to justify the statement that the work of the women's clubs is the work of the mother in the home projected into the community. A little reflection makes this appear quite natural. First of all, the wives and mothers who are members of these clubs are not club women, but women. Not their club for its own sake, but for the good it can do, is an apt expression of the attitude of these members to their work. That the club is a means to an end needs no further demonstration than the above enumeration of things done. It is only a part of the great industrial revolution that women should now find more and larger community interests than formerly. Division and specialization of labor, the introduction of machinery that can be managed by women, the increased trade, professional, and business opportunities for them, have gone hand in hand with taking the educational function from the home to the state, the art of sewing and the science of cooking from the home to the shop or school; the baking of bread, the canning and preserving of foods, are now little performed in the home. All these things have both freed women from such work in the home and have enlisted their interest in the community where these things are now performed.

Education was not taken from the home without taking women along as teachers; weaving and sewing were not taken to the factories and the women left behind; the means of caring for the defective child, of disciplining the mischievous, or of reclaiming the wayward, have been changed, but the mother's love has followed the children. It would have been quite unnatural for women not to have taken an active interest in the community's educational and reformatory work under these changed conditions. If better ways have been found for relief than by giving it from the door women's intelligent sympathy has been quick to give in these better ways; hence her interest in the city's charities. If women have gone out into

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larger relations, their sympathy has found expression in larger movements; hence her interest in labor legislation, in rescue and protective agencies, and in public health. If they and their children must spend much time in the public schools, in the store and factory, and along the streets and boulevards, then the school, the store and factory, and the city's out-of-doors must be made beautiful; hence their interest in public-school and municipal art.

The enumeration of what the women's clubs are doing shows that, as a whole, they are aware of the city's needs, especially in those lines where women naturally find their interest and can effectively assist. May it not be hoped, however, that this conspectus will give to the clubs a clearer view of the essential unity of their interests, and the part they bear in the whole of the city's higher life? It may be doubted whether there is a large degree of consciousness of purpose on the part of the individual clubs and of the clubs as a whole. The forty clubs that contribute to the vacation schools, no doubt, are conscious, as individual clubs and as a group, of a definite purpose to make the vacation schools a regular part of the free public schools. They are planning and working accordingly. But there is no evidence that any other group is equally conscious of its purpose and plan. Are those who are supporting the probation officers? Are those who are maintaining libraries? How clear and how wide is the vision of those interested in the problems of women in industry? It might be asked: How far does there exist an effective consciousness, measured in terms of co-operation, between the women's clubs as a group and the social settlements as a group? Between them and the civic clubs? Between them and the libraries of the city? Between them and the trade unions? Yet there are many points of common interest between the women's clubs and these groups.

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CHAPTER VI.

SOCIAL SETTLEMENTS.[1]

ONE way of expressing the settlement movement is to say that it is the practical embodiment of the interest of the more favored in the less favored members of the community. In its historical meaning the settlement is a home among neighbors whose homes it loves to make better. The spirit of its inception was the desire to live near those whom one loved to help. Every settlement desires to be considered a home among its neighbors. Because these neighbors' homes lack so many things essential to completer living, the settlement has enlarged these better things while cultivating a desire for them. Thus the settlement becomes a neighborhood center. Through this center are cultivated acquaintanceship, friendship, sympathy, neighborliness, community interest, and pride. Here are more extended opportunities to gratify the spirit of play, the love of contest, the æsthetic sense, uncultivated in two rooms with barren walls, and the intellectual thirst, unsatisfied in the foreshortened school days.

The incompleteness of the poorer homes, the extent and nature of the industrial demands, the helplessness of the social spirit in the namelessness of the city life, and the absence of public meeting-places, have enlarged the settlement activities until they include gymnasium classes, clubs, and contests; savings banks, concerts, entertainments, dramatics, lectures, clubs, dances, and receptions; classes in the common branches, trades and industries, household subjects, religious study; kindergartens and day nurseries, books and picture libraries, summer outings, ward-improvement clubs, dispensaries, postal stations.

1. *Residents and workers.*—There are in Chicago now in operation 18 settlements, the homes of about 85 women and about 50 men, and where 300 women and 100 men from other homes and fields give of their labor. The spirit in which all these labor, and the value to themselves, their neighbors, and the city, cannot be expressed in figures or the amount overestimated.

2. *Gymnasium and playground activities.*—One departement of the larger home life of the settlement may be called the gymnasium and playground, with their classes, games, sports, and contests. One-third of the settlements have gymnasia more or less completely equipped, while only

[1] See Appendix, Table II, "Social Settlements."

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four report no room provided for athletic games or classes. The others have one or more rooms convertible into a gymnasium. All have one or more classes in physical training or games. The recognition of the value of such work is unanimous, and its larger use is prevented only by the difficulty of securing money and leaders. There are also six playgrounds used or directed by the settlements. These, with the gymnasia and equipment, represent the material for this valuable department of work.

A questionnaire sent to the head residents of all the settlements concerning the aim, value, and problems connected with their several lines of work, contained among others the following aims for the gymnasium and playground activities: the aims are educational and social; physical development amid the most suitable surroundings which will lead to an improvement in moral character; contact, interest, and physical development; moral improvement, the ultimate purpose; health and development of body, and consequent good effect on mind and morals, also recreative.

These same replies furnish expert testimony as to the value of physical training and games. Among the evidences of their value the following are representative: an increased appreciation of the time- and order-sense; corrective effect on deficient muscles and tendency toward spinal curvature; moral atmosphere cleared up; a marked improvement in moral tone noted; a valuable means to a moral end; brings together the children of different ages, temperament, and nationalities, and unites them in sympathy and interest; the children are developing in the sense of justice, of fair play, of consideration for others, and of equal rights of the weaker with the stronger; they are gaining in self-control; the moral and social influence is shown by all in their desire for the higher, better, and truer things of life; muscular strength, better circulation, strengthening of anæmic hearts—of which, one settlement examiner reports, there are about 35 per cent. in the women's classes—better alimentation of foods, better sleep and rest, less nervousness, improved carriage of body, as well as development of parts, shown by the increase in muscular girths, in height, in strength, and in general healthfulness.

Gymnasium groups often become social groups for parties and picnics. The younger boys' classes have many members who are "on probation" from the Juvenile Court, and the gymnasium has been found to be one of the best measures for keeping them from further trouble. The gymnasium and related interests are not only thus directly valuable to those who participate, but are very effective attractions for boys and young men who are most difficult to reach, who are probably in greatest danger, and whose

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improvement counts for their parents' home, their own future home, and the welfare of the city, They also contribute strongly to the success of many of the other interests of the settlement.

3. *Thrift.*—All the settlements have a penny savings bank for the encouragement of thrift. In some cases accounts are opened in a savings bank in the city. Neighborly visits to encourage the mothers to save, and instruction in cooking and purchasing, are other means to the same end. The value of the effort is attested by such statements as the following: "one woman, whose husband is a drunkard, saved $100;" "it works remarkably well;" "it is successful and valuable;" "it is an inspiration in economy."

4. *Concerts, entertainments, lectures.*—In these eighteen centers many concerts, entertainments, and lectures are held during the autumn, winter, and spring. This forms a most valuable part of settlement life. The aim of these activities may be expressed in several ways: to create higher standards of life generally; to furnish intellectual, social, and moral uplift; to broaden interest; to awaken and develop sympathy and social responsibility; to provide entertainment and education; to give pleasure; to offer opportunities for educational advantages; and to develop new subjects for thought and interest. It is interesting to know what kinds of concerts and lectures are most popular and why: for some, music, often because the neighbors are gifted with a love or an ability for it; for others, comedy, because the people have so much drudgery in their lives; for still others, social meetings and dances or theatrical entertainments, partly because the players are members of the community. In nearly all centers the most popular and most helpful lectures have been those on home topics, municipal ownership, and labor unions, because these promise better things. In some cases travel talks and illustrated lectures on European capitals have proved most attractive, while in other cases stereopticon lectures on biblical and secular subjects have been most successful. In all these preferences the tie to the past life or present activities of the people seems to be the element that insures success.

The almost universal testimony as to the value of these lines of social and educational efforts is expressed as follows by one resident:

> The standard of all the entertainments has developed very much in the last few years; the people now listen to and enjoy music which it would not have been possible to give at first; plays are of very much higher literary value than formerly.

Music has had a refining effect upon the audience; its value is seen in interest awakened, in increased attendance, and in a better social spirit; it gives a pleasant evening to those who have dull and uninteresting lives.

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5. *Clubs.*—The more distinctly social life of the settlement takes form in clubs and their activities. The need of these has been well expressed by one resident:

A center of fellowship that emphasizes likenesses and ignores differences is the great need of a community where racial, religious, and industrial conditions produce an unsocial class.

In the management of the settlement all these social efforts have a well-defined aim; to raise the standard of the party, the ball, and the club; to create a desire for the things these people lack and do not realize the need of; to give them higher aims and ambitions; to help them realize as mothers, sons, and daughters, and in a small way as fathers too, that each has a responsibility for making the home life helpful.

The most successful types of clubs are those which introduce practical lines of work; which have a purpose to improve themselves; which combine practical and useful study with social entertainment; which offer most natural opportunity for the members to express themselves and their interests, and in which the leader does not do too much directing. In four of the settlements dancing is not engaged in. Many clubs have large waiting lists. It is difficult to secure good leaders, to keep all clubs in friendly rivalry, to avoid jealousy and cliques in the individual clubs, to secure good order and discipline, and to encourage freedom which shall not degenerate into license.

6. *Classes.*—The educational interest of the settlements is represented by a large number of classes. There are foreigners learning to read, write, and speak the English language; classes in history, geography, arithmetic, bookkeeping, music, literature, and psychology. In one settlement the classes are composed nearly all of young Italian men studying English, while the same can be said of many classes and different nationalities. In general it may be said that the classes in the common branches are made up of foreigners, or of young men and women whose school study has been cut short on account of economic demands, or the loss of father or mother. In all their educational work the settlements aim either to supplement or to co-operate with the work of the public school. In three instances the settlement offers no classes in the common branches, but encourages a neighboring free night school. In four instances the settlement has turned over its kindergarten to the public school.

The demand for work in carpentry, mechanical drawing, basketry, printing, and other technical subjects exceeds the ability to provide it. Interest in such classes never flags. Large waiting lists, increased industriousness, and use of the articles made when taken home, give unmistakable

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evidence of the value of these classes. Seven of the settlements have enrolled during the last year over five hundred students in correspondence courses in engineering. These courses are offered by the faculty of the Armour Institute of Technology, under the management of the American School of Correspondence. Equally popular and valuable is the work done in domestic science and art, sewing, dressmaking, embroidery, millinery, and cooking. Their results are taken to the home, and appear in increased cleanliness, order, and taste; in improved personal appearance, and a becoming self-pride and dignity; and in a more attractive home and table. If further evidence of the value of this line of work were necessary, it would be found in the fact that in every settlement more are asking these advantages than can be accommodated, while in some cases the waiting list exceeds the active list; and in such testimony as the following: "the value cannot be calculated;" "it is of untold value;" and "in a number of cases these classes have opened an avenue of industry."

In five of the settlements there are classes in religious subjects; in eight there is very little or no emphasis laid upon religion; while in five others the religious spirit is consciously pervasive. These differences are probably accounted for by the different view-points of the residents, by the character and purpose of the supporting body, and by certain elements in the local situation.

7. *Dramatics.*—In nearly all of the settlements there is some form of dramatics, varying from the dramatizing of fairy-tales to the production of *Ajax* in Greek. In some cases there are no dramatics, while they are disapproved in at least one of the settlements. Comedies and tragedies are universally most popular, though the need of simple wholesome comedies is declared to be lamentable. The values usually claimed for dramatics have found verification in these centers, but in addition many special values have been observed. They furnish the opportunity for restless natures to express themselves; they bring relief from the monotony and drudgery of uncheerful homes and factories; they develop an interest and pride in the young people and the neighborhood; they cultivate concentration, executive ability, and self-expression.

8. *Kindergartens and day nurseries.*—The settlements are educators in the line of kindergartens. They not only support them, but are passing them on to the public school as rapidly as possible. The day nurseries, in which are kept the children too young for the kindergarten, are another form of the settlement ministration to the community. There are problems of cleanliness and financial support, but the nurseries cannot be closed, for they "help mothers, save childhood, and protect the homes of the future."

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9. *Libraries.*—All the settlements have libraries or reading-rooms, while three of them have stations of the Chicago Public Library. From the settlement libraries books are drawn mostly by school children between the ages of seven and sixteen years, on the subjects of fairy-tales, stories of adventure, fiction, history, and standard literature. Some adults[1] draw novels and books on technical subjects. Besides the evident value of education, of pleasure, and of saving from wasted hours, these libraries have developed a promptness, a cleanliness of person and in the care of books, have given new subjects of thought and conversation, lessening by this the power of the ugly life of the street, and have furnished exceptional opportunity for developing and guiding children's tastes.

10. *Picture libraries.*—There are at present only three fairly large collections of pictures loaned for circulation by the settlements. There are a very few smaller collections, but in most cases the picture loan library has not been undertaken. In two cases fairly large collections have been given up because of the difficulties of breakage and uncleanliness. Could the practical difficulties be solved, there would be large value in this method of home and æsthetic development, for "pictures cultivate the artistic taste and a desire for home adornment, they reach children and youth when impressions are clear and lasting, and when noble images are held in the mind."

11. *Civic clubs.*—In only two settlements are there men's civic clubs. These are very strong and have a large influence in the politics of the ward and in neighborhood improvement. In many other cases the settlements co-operate effectively in movements for local improvement, public health, and school extension.

12. *Outings.*—The demand for summer outings is now far in excess of the facilities of the settlements, and is rapidly growing. Thousands of children and mothers are given an outing, from one day in the parks, to two or three weeks in a camp or home. Two settlements report this as the most developed part of their work. While trying to increase these opportunities, the residents of the settlements are trying to solve the problem of giving the advantages of the vacation without the moral evil of a free charity.

13. *Things secured for the neighborhood.*—These settlement homes have been effective in securing or assisting to secure many public utilities in their neighborhoods, and likewise have been identified with the larger city, state, and industrial interests. They have opened five playgrounds to the public. The city has co-operated by fencing the ground in some

[1] See p. 34.

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cases and furnishing a policeman for each playground. The settlements have charge of the grounds and direct their games. They have assisted in securing four small parks and two postal stations. They have opened three dispensaries, three Public Library stations, and six sterilized-milk depôts. They are the homes of three probation officers and co-operate with three members of the Visiting Nurse Association.[1] They have carried on three important investigations in the interest of public health and better municipal administration. They always co-operate with other neighborhood agencies in the educational, moral, and æsthetic interests.

14. *Other special features.*—One of the settlements has carried on a Tuesday evening free floor discussion that has become widely and favorably known. It publishes a monthly magazine "treating current events, and promoting industrial justice, efficient philanthropy, educational freedom, and the people's control of public utilities." Another has a labor museum intended to illustrate the historical development of the various industries. This has had a wholesome influence in raising the self-esteem of the women who exhibit here the several textile industries in which they are more or less skilled, in gaining for them the approbation of their neighbors, and in retaining or winning back the respect of their own children.

15. *An investment for the future.*—The greater number of those who come to the settlements are children and young people. The work of these centers is, therefore, an investment for the future. Most of them have been established within the last ten years and have been in operation too short a time to know the fruits of their labor. Some, however, have been in operation longer. So far as they are able to see their returns, all the settlements will probably agree that the settlement not merely keeps the young people from going to less wholesome places, but keeps them from wanting to go to such places by supplanting lower with higher desires.

The settlement not only awakens a discontent with inferior physiques but puts its patrons in the way of possessing better ones. It not only opens the eyes to see dirty and dark streets, broken sidewalks and garbage-strewn alleys, and kindles a dissatisfaction with them, but also instructs how to improve these conditions. It has seen homes brighten, communities clean up, and municipal administration improve. But the great returns can come only when the children and youth who now come in hundreds to these wholesome homes shall in their turn become the benefactors of individual, community, and municipal righteousness. Recent studies of intemperance find one fruitful cause in non-nutritious food poorly cooked. It may be that the work in domestic science will prove the best cure for

[1] See Appendix, Table III, "Charities."

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intemperance. Recently there has been much anxiety that young women were developing a distaste for household duties and did not care to learn to sew, cook, and keep house. But the rapid increase in the demand for instruction in the home arts and the large waiting lists for every class furnish unmistakable evidence that home interests have not lost their charm.

16. *Comparative provision for different classes.*—There may be some question whether the settlements as a whole reach all classes of the community with equal effectiveness. A study of the classes and clubs of the settlements would seem to justify the following statements: Girls and young women have more of their interests satisfied, and more effectively satisfied, than any others. Children receive the second most adequate attention; while the boys and young men come in for a somewhat less share of the good things, finding little place in the social life, somewhat more in the classes, and a not unequal part in the gymnastics. The mothers find a less portion, while the fathers are provided for least of all. These statements may not apply to any one settlement, but we believe they represent the relative provisions by the settlements as a whole. It may be that the relative provision for the several classes of persons is perfectly natural to the difference in disposition and industrial demands between the sexes, and to the different ages. It may be that the fathers have no disposition and no more time for the settlement activities. It is not a criticism, but a statement of fact, that we wish to make. It is not our desire to offer advice, but to raise a query. Are the fathers and mothers as successfully enlisted as the sons and daughters? The question is not, Are they reached in the same way? nor, Do they give as much time? but, Considering the time they can afford, and granting that they are the passing generation, are they as well provided for?

17. *The settlements and the public schools.*—A study of the relation of the settlements to the public schools seems to show a tendency for the settlements to pass on to the public schools work begun in the settlements. After developing them for a number of years, three settlements have given over their kindergartens to the public schools. The settlements are assisting very effectively in making the public schoolhouse the social center of the neighborhood, not only by their example, but in some cases by passing on to them all their own social and civic activities that can be accommodated in the public-school property. This is a splendid example of progress through private initiative followed by public support.

18. *Determining causes of activities and location.*—A study of the location of the several settlements and the nature of their respective activities suggests the question: What determines both their location and the kinds of

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their activities? First, what seems to determine the nature of the activities? The need of the locality and the temperament of the people are controlling factors in some instances. In one settlement the work consists nearly all of classes in the English language and musical entertainments, because the neighbors are nearly all foreigners who are anxious to know English and who love music. In another, a kindergarten was undertaken because it seemed the best way to get a hold in the community. The activities change in response to the developing tastes and standards of the members of the settlement community. The purpose of the supporting body and the ideals of the chief resident have a large part also in determining the nature of the work, while the intense spirit of commercialism and practical utility have been in a large degree responsible for the great emphasis upon technical and domestic science.

It is difficult to answer the question: Why are the settlements located where they are? Only the history of the opening in each particular case could answer adequately. But even that would not tell why they continue where they are. If we study the communities in which the settlements are found, we find them to be without exception communities in which the population is chiefly foreign, and usually a mixed foreign group. The districts are not uniform in density of population, for at least three of the settlements are in sparsely settled neighborhoods. There is not uniformity of occupations, for these vary from rag-pickers to stenographers, from factory hands to small proprietors. There is not complete equality of industrial conditions, for some of the settlements are in fairly well-to-do sections. On the whole, there seems to be an approximate coincidence between the presence of the settlement, a mixed population, chiefly foreign, and a not very wide variation in economic conditions.

Judged by their opportunity, the effectiveness with which they reach so large a mixed, but unmixing, foreign population, ignorant of the English language and the duties of American citizenship; by the success with which they overcome the distrust of the unlearned laborer, and assist him to know and secure his rights, and also by the contributions they are making to better theories of life, the settlements are helping to solve the foreign problem and laying the foundation of a true democracy.

19. *Co-operation among the settlements.*—There is a commendable degree of effective co-operation among the settlements and an increasing appreciation of their oneness of purpose, together with a better realization of the relation of the settlement work to other efforts for home, community, and city betterment. There has recently been formed a federation of the settlements holding monthly meetings for co-operative planning and concerted

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action. The federation is a clearing-house of settlement problems. There has recently been opened, under the management of the University of Chicago, a school for social-science workers designed especially for residents in settlements and experienced social workers. The co-operation of the settlement with the public school, the Public Library, the Juvenile Court, and the Visiting Nurse Association is evidence of a degree of consciousness of the higher life of the entire city.

20. *As a home.*—The principle of the settlement is that it is a home among other homes, that the residents are neighbors among neighbors, that thereby the other homes and neighbors may be helped in the most natural way. This, if we understand the beginning of the settlement, was the spirit of its inception, and, if we did not misunderstand, is what we were frequently told was the principle of the settlements in this city. The correctness and the value of this claim for the Chicago settlements have not been made clear to us during our visits and study. It is pertinent to ask: What is the conception of "home" when the settlement is called a "home"? It must be approximately the meaning of "home" entertained by those who are neighbors. A home must be much the same as the homes about it, if there are to be the relations of natural neighborliness.

But settlements are not opened in Chicago in the same way as a family moves into a cottage or flat. Their opening is attended with suspicion—a thing quite unnatural in the opening of a home. So far as our observation goes, there is no home in any settlement neighborhood in Chicago that covers one-half a block and consists of six large buildings; none have all the appliances for weaving, a labor museum, a gymnasium, a public playground, a post-office, a coffee house; in none are there a day nursery, a kindergarten, music classes, grammar- and high-school classes, clubs, dramatics, and a theater. Homes do not have state charters. Homes should have a father, mother, and children.

Chicago settlements have many things not unlike an institution. Many things formerly done in the home are passed over to the public institution. As an educator the home has lost its place to the public school; cooking, sewing, and dressmaking have been taken out of the home into the restaurant or shop. The settlements are given over chiefly to the practice of those things that have been taken away from the home, and are in no small way playing the part of passing them on to the completely institutionalized form, the public school.

21. *As a religious institution.*—There is one more question that has been met several times during this study. It is this: What should be the attitude of the settlement toward religion? There are those who say: The

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social settlement may preserve and develop the body and the health of those who share its privileges; it may offer more and better social opportunities for the neighbors than would otherwise be possible; it may supplement the public school by classes in the common branches, trades, and domestic science; it may beautify its own walls, inspire and gratify a better æsthetic sense in its neighbors; it may bring about better relations between neighbor and neighbor, between class and class, between community and commonwealth—these are good, very good; but without the completing, gripping power of religion upon the individual character the settlement must fail of its highest mission. On the other hand, there are those who are content to leave the religious life outside their plans. To take either position is to betray a wrong view-point for determining values in the social life. It is equally incorrect to subordinate the religious to the educational, social, and moral, or to subordinate these to the religious. The real question is not one of subordination or of co-ordination, but of the fullest expression of the whole self. Religion can be separated from education and morality only conceptually, reflectively. Actively they are the same self, at one time directed toward an end which the *observer* calls religious, and at another time directed toward an end called intellectual or moral. To the *experiencing mind* the separation of the religious and the non-religious does not exist, and their separation for any purposes other than classification is unreal, and results in an attempt to subordinate one to the other. But the social instinct is no more and no less natural and worthy than the intellectual, the intellectual no more and no less worthy than the moral, and none of these are of more or less value and dignity than the religious.

"All good things
Are ours, nor soul helps flesh more, now, than flesh helps soul."

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CHAPTER VII.

TRADE UNIONS.

It was pointed out that the social settlements do not offer the day laborer very great social opportunities or training in civic rights and duties. This lack is partly supplied by the trade unions of the city.

Trade unions are not designed primarily for social, intellectual, or æsthetic culture, but to secure higher wages, shorter hours, and more wholesome conditions of employment. Perhaps it is not so much a question as to what trade unions were primarily organized for, but their history shows they have worked most and have accomplished the greatest things for the wealth and health of the laborers. The cultural ends were not absent from the minds of the earlier trade-unionists, nor have they been lost sight of, but the economic struggle has been so severe, and the health demands so imperative, that the higher life has had little chance of expression. Indeed, there can be no high educational, moral, or æsthetic life until there is a healthy body and mind, leisure enough to cultivate and enjoy them, and the money to provide for their gratification. Too much cannot be said of the necessity of good wages, hours, and conditions of employment. But too little has been said of the reflex influence of education, morality, and the artistic sense in inspiring to and securing better wages. Better conditions of employment mean a better mind and body, which, in their turn, more effectively demand still better conditions of employment.

Hitherto the more physical demands of its members have received the greatest part of the labor union's attention; the cultural interests of the laborers, a far less share of conscious attention. Because of the nature of the problems at issue, the methods of conflict between employees and employers have been chiefly those of warfare. The strike, boycott, and lockout were the weapons that the situation demanded. When better relations seemed to have been fairly established as to wages and conditions of employment, and larger attention was beginning to be paid to the cultural needs of the unionists, and when more peaceful methods of settlement were beginning to prevail more largely, the conflict broke out anew over the very existence of the union. In the last half-decade the contest has been, for the most part, over the very principle of unionism. Severer methods have increasingly prevailed. This recent period of increased activity, this seeming "crisis in the trade-union movement in America," may have been pre-

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cipitated by the radicalism of the newly organized unions or by the alarm of the employers' associations. It is not the cause, but the fact, of the crisis that we care to make clear at this time. Employers' associations have sprung up, a National Manufacturers' Association has been formed, and the lines have been drawn up on the issue of a "union" or a "non-union" shop. The industrial record of 1903 shows about thirty important strikes in Chicago, of an average duration of two weeks, and involving over 55,000 men and women.[1] Although injunctions have frequently been issued during this crisis, the militant activities have again been especially dominant. Notwithstanding these warlike activities, there are some evidences of life in the cultural interests of the trade unions.

1. *Educational aspects.*—I have made a short inductive study of what the trade unions in Chicago are doing for the educational, social, moral, and æsthetic life of their members. The figures I have obtained are far from complete, but may be taken as substantially correct so far as they go. Besides sending out lists of questions to the several local unions, I have collected information from the representative labor leaders in the city through personal interviews and letters, and also from the several official trade journals published in Chicago. I have not confined myself to the cultural value of the trade unions as shown by one year's activities, although the questionnaires were for one year. It has seemed inadvisable to limit my study entirely to trade unions in Chicago. In all that is said as to the cultural value of trade unions I assume the fundamental place of higher wages, shorter hours, and better conditions of employment, but as fearlessly assume also the reflex influence of the educational, social, moral, and æsthetic interests upon them.

There are in Chicago approximately 750 local trade unions, 30 central executive boards or councils, 15 national or international unions, and 1 large central body, the Chicago Federation of Labor, representing an estimated total membership of 350,000.

Although by tradition and profession trade unions take no part in politics, this large body of well-organized men has become, through their central bodies, a powerful factor in the politics of the city. In the recent city election the vote of the trade-unionists, under the leadership of the central labor bodies, was effectively recorded in favor of immediate municipal ownership of the street railways, and the popular election of members of the school board. A committee from the Chicago Federation of Labor was in almost constant attendance upon the public sessions of the traction committee of the council, and was frequently heard in arguments before it. The trade-

[1] *International Woodworker*, January, 1904, p. 7.

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unionists have never nominated a party ticket, but have been successful in influencing the nominations of the regular political parties. Though not a party, labor organizations are effectively in politics. Their representatives appear before committees and officers of Congress, while a legislative committee is maintained in the capitals of many states. It is not too much to say that nearly all labor legislation, such as child-labor laws, factory inspection, the eight-hour day in government work, the prohibition of the immigration of cheap labor, is to be credited to the labor organizations.

The influence of organized labor in politics has not only secured for it better conditions of labor, but has been a powerful factor in the educational and moral improvement of the workers. We shall now take up a more detailed study of the educational value of trade unions, giving some particular facts about the Chicago locals.

The initiative and referendum has been almost universally adopted by the central bodies of the labor unions. All propositions and legislation are made by popular vote. This is a great source of education. As soon as men are given a chance to vote on things that concern their welfare, they begin to think; and as soon as they begin to think, their minds begin to broaden. The several locals discuss the things submitted to them according to the referendum plan through their national or international bodies, and discuss them according to the rules of any legislative assembly.

In addition to the discussions on propositions from the central bodies, the locals have discussions and lectures on all topics of interest to the workingman. I sent a list of questions to 450 local trade unions in Chicago, and received replies from 55. These 55 reported a membership of 26,456 men and 660 women. They hold 123 meetings per month, with an average attendance per meeting for all the 55 locals of 6,960, or about one-fourth of their total membership. Forty-three locals reported having general discussions each evening, in which an average of 2,358 persons, or about one-third of the average attendance, took part. This is very significant as showing that not only the leaders, but also a very large percentage of those present, occupy the floor and express themselves on topics of interest. This fact, added to the referendum method of legislation, stamps the trade union as a most important force making for an intelligent democracy.

I tried also to obtain information as to what subjects were most frequently discussed in the local unions. To do this I inserted this request: "Draw a line under five of the chief subjects discussed: strikes, wages, shorter hours, union shops, socialism, anarchy, municipal ownership, taxation, arbitration, union label." In answer, 22 unions underlined "strikes" as among the five chief topics; 45 underlined "wages;" 43, "shorter hours;"

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37, "union shops;" 7, "socialism;" 2, "anarchy;" 23, "municipal ownership;" 10, "taxation;" 20, "arbitration;" 35, "union label." Twenty-four locals reported having had 210 general lectures during the last year, while 23 reported having none. These figures concerning the chief subjects discussed must not be taken for more than they mean, but they contain a striking suggestion as to the answer to the charge that labor unions discuss nothing but anarchy and socialism. They further suggest that to the standard topic of wages and hours were added the current topics of union shop, union label, and municipal ownership. These discussions call attention to the educational rôle of trade unions and prepare us to accept the statement of two of the best-known labor leaders in Chicago that they, as well as many other men, have obtained nearly all their education in the labor unions.

In the cigar-makers' trade every well-regulated shop has a regular reader, and is furnished with a dictionary and a file of magazines. We were assured by the general secretary of the Amalgamated Wood Workers' International Union of America that 75 per cent. of all their members read the official journal of their craft. There are published in Chicago five official journals for their respective trades.

2. *Moral and social aspects.*—In addition to the more distinctly educational activities of the trade unions, they are conducive to individual, home, and community virtues. When the shorter day was first demanded, it was charged that the workingman would spend his spare time and wages in saloons or other unwholesome places. But instead he has engaged in useful ways of self-improvement. He reads more books and papers, enjoys now the comforts of his home, and has become a more useful and intelligent neighbor and citizen. As he has advanced intellectually, he has entered into better relations to all the community interests, and is demanding the recognition due him as a man.

Eight hours instead of ten means one hour more in the morning and an added hour in the evening. The morning hour means more rest and sleep, especially for the wife, who formerly had to get up much earlier to prepare breakfast. The evening hour means recreation and out-of-doors for the mother and children. Not only have the labor unions thus made the home life happier, but they have done much to secure equal wages for men and women for the same work, thus doing much to elevate women in the industrial system.

It has been repeatedly charged that trade unions encourage lawlessness and violence. These charges have as often been denied. Acts of violence have been officially condemned in at least two recent cases: the Carriage

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and Wagon Makers' Union of Chicago recently disciplined one of its members for an assault upon a non-union man, while the Packing Trades Council adopted the following resolutions:

WHEREAS, The American labor movement can best protect and advance the interest of the workers by advocating and insisting upon a strict observance of the law by all its members; therefore be it

Resolved, That the Packing Trades Council of Chicago and vicinity deprecates any methods of violence by any member or members of organized labor.

Recently much has been done to show how the demands of railroad companies and other employing associations have lessened intemperance among workingmen. Credit has also been claimed for the insurance companies in refusing many and discouraging all risks where intoxicating drinks are used. But the trade unions have also contributed to this decrease in intemperance. The president of the Cigar Makers' International Union declares that "drunkenness and excessive intemperance have decreased in proportion as labor organizations have increased." While admitting that this decrease of intemperance cannot be demonstrated from statistics—because such have never been kept—he declares that the testimony of those who have observed the effect of labor organizations upon the practice of drinking will confirm the proposition. Among the things that have been observed are the following: Formerly when men worked ten hours per day they took their periodic day off, which for many of them meant a drunk of from one-half day to two days. Their working strength seemed to last only about so long; then they sought relaxation in a spree. Now, under the eight-hour day, the men work the full week, having their rest distributed throughout the week, perhaps an hour in the morning and an hour in the evening. They do not completely exhaust themselves, as they formerly did; they do not so easily yield to the temptation to take a day off. When they do drink now, they seldom miss more than half a day, often only an hour, and quite as often no time at all.

The moral effect of the lessening of drunkenness and excessive intemperance is seen also in the increased respect the men have for themselves, and in the new and awakened pride they have in their homes. The money saved from this waste enables the man to provide pictures, books, papers, and magazines for the home, and better clothes and opportunities for his wife and children. In the morning he leaves a better and a happier home; he goes to work a better and stronger man.

The decrease in intemperance due to the labor organization is attested by the Industrial Commission appointed by Congress in 1900. It says:

A very important consequence of the establishment of labor bureaus by trade unions is the abolition of the former practice of using liquor saloons as interme-

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diaries in securing employment, and also as places for the payment of wages. This has had a decided effect in reducing the amount of drinking.[1]

To determine to how large an extent the labor organizations in Chicago have provided a labor bureau and a place for the payment of the checks of their members, I asked the following questions: "Does your local have a 'labor bureau'? Does your local cash the checks of its members? If so, what percentage cashes them there? What percentage cashes them at a store? At a saloon?" Forty-one answered the first question, and only 14 have a labor bureau. The replies on the other questions were not satisfactory, and only approximations can be given. Most of the men received their pay in money, but of the 17 unions that cash the checks of their members 2 reported cashing them all, while others cashed from 5 to 50 per cent. Of the 10 reporting, 35 per cent. was the average number who cashed their checks at a store. Of the 13 reporting, 2 believed none cashed their checks at a saloon, while of 11 others an average of 24 per cent. cashed them at a saloon.[2]

In the by-laws of most of the unions it is declared that members will be disciplined for any disorderly conduct. In an attempt to find out to what extent this was actually done, I asked the question: "How many times within the last year have you disciplined a member for intemperance, drunkenness, profanity, or other improper conduct?" Forty-four answered the question; of these, 17 have disciplined 64 members.

Closely allied to the proposition that the labor unions have tended to decrease intemperance is the corollary that they have tended to lengthen the life of the wage-earners. The president of the Cigar Makers' International Union reaches the following conclusions:

> The vital statistics of the Cigar Makers' International Union for the decade 1890–1900 show that, despite the intense struggle engendered by the present method of production and distribution, and the tremendous wear and tear on one's nervous and physical resources, the average longevity of our members has increased. The figures show that in ten years the average length of life of members of the union has increased just six years, and that the average length of the life of the wives and mothers has increased eight years.

The percentage of those who died from consumption—the great enemy of the cigar-maker—fell from 49 to 33 per cent. in the same decade. These gratifying results are "due chiefly to two causes—the improved condition of the members, and the shortening of the hours of labor."[3]

[1] *Industrial Commission Report*, Vol. XIX, p. 759.

[2] I do not consider these figures on the labor bureau and the cashing of checks of much value, because they are too few and are only estimated by those reporting.

[3] Report of the president of the Cigar Makers' Union for the five years ending September 1, 1901.

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Along with increasing temperance and length of life goes decrease of charitable public relief for the wage-earner and his family. If charity degrades, then trade unions tend to save men from degradation. The West Side District of the Bureau of Charities contains a population of about 300,000. During the last two years the number of cases which have received attention from the bureau in this district has been about 7,000, only ten or eleven of which were members of the trade unions.

The chairman of such relief work [for the unemployed] in Chicago during the severe season of 1893–94 reported that not a single member of a trade union in that city applied for aid to the charity or philanthropic organizations at a time when thousands of honest workmen had to be helped by these agencies.[1]

The implication of these sweeping testimonies must be somewhat modified because of the fact that the least-paid, unskilled laborers, those who would come upon public charity, are not now, and much less in 1893–94 were, organized into trade unions. It was, and still is, the better-paid trades that are well organized. However, it will scarcely be doubted that trade unions have been powerful in decreasing public charity to the unionist and his family.

This caring for their members leads us very naturally to speak of the benefit features of trade unions. About forty out of a total of less than a hundred national unions in America pay a death benefit, while only about one dozen pay a sick benefit. A still smaller number pay tool insurance, out-of-work, traveling, and local benefits. At present it is almost impossible to compare the trade-union method of insurance with any other method, for the following reasons: (1) the number and kinds of benefits are not the same as any other method; (2) the American unions do not have their systems completely enough worked out to afford a basis of comparison with the British or any other system of trade insurance; (3) the dues and assessments of nearly all the unions are available for other purposes than benefits, and are not divided up as dividends to the several kinds of benefits; (4) the reports of this incomplete system are too meager, and the accounts are kept in too many different ways, to furnish adequate statistics for comparison. Comparison with other methods of insurance is, therefore, almost impossible.

Despite the difficulty of comparing the cost and value of the trade-union system of benefits with any other method of insurance, it cannot be doubted that it has been of value in fighting the battles of labor, and in protecting those who are reached by it from want. But another question should be asked, viz.: What can be said of the efficiency of trade-union

[1] E. W. Bemis in *Bulletin of the Department of Labor*, No. 22, Vol. IV, 1899, p. 400.

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insurance in America in reaching the majority of the working classes, regardless of the comparative costs? A few general facts may throw a little light upon this point. Only about 20 per cent. of the laboring people in the United States belong to any trade union. The other 80 per cent. do not have whatever assistance the union may give to its members, and if the method was the very best, it would do only a small portion of the American laborers any good. But less than one-half of those who belong to any union have any insurance. This brings the proportion of insured down to about 10 per cent. Now, when it is remembered that not all these have benefits on all the needs of the laborers, the adequacy of the insurance for those 10 per cent. is not all that is to be desired. But those who are insured even in this incomplete way are those who receive the highest wages, are the most intelligent, and could best afford to do without the insurance; while the 90 per cent. who live nearest the line of dependency are without any form of insurance. Those whose wages are lowest and most precarious are without the trade insurance. These it is who come upon the public charity when sickness, accident, death, old age, or unemployment overtakes them. It has been impossible to obtain insurance-benefit statistics of the unions in Chicago, but they have shared in the value of the system of benefits, however great, or however limited, they may be.

On the whole, we have seen that the trade unions have increased the private, home, and community virtues of their members. In general, they have developed a more intelligent body of workmen, and have produced a higher grade of morality. They have brought about a better class-consciousness on the part of the wage-earners. But a mistaken number of trade-unionists have learned their class line so well that they can see no community of interest between themselves and their employers. These constantly cry class against class, and are by so much contradicting the greater and far better efforts of the trade unions to bring about a true democracy.

It has been frequently said of late that the churches are not reaching the laboring people, and there exists a certain degree of ill-feeling and suspicion on the part of the wage-earner toward the church. This suspicion took the form of action in the recent refusal by the Chicago Federation of Labor to allow ministers to sit as fraternal delegates in its meetings. Three trade-union officials in Chicago assured the writer that the trade union is doing far more for its members than is any church. It is not the truth or falsity, but the undoubted presence, of this belief that I desire to leave with the reader.

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There can be no doubt that trade unions have done much for the educational, social, and moral improvement of their members. But, partly because of the severity of the combat for the more material things, the unions have not been able to co-operate for the same lines of community improvement. It may be doubted whether the interests of school extension, of municipal æsthetic improvement, and of intelligent community charity and philanthropy have come to the consciousness of the trade-unionists. The values of the social settlements and the civic clubs have reached only a small portion of the membership, while suspicion has in a measure prevented effective co-operation even in these fields. It may be that no more can at present be asked than the trade unions are doing for the higher life of their members, but there are a larger outlook and a broader sympathy that are not adequately appreciated by either party to the industrial conflict. There is a larger degree of co-operation for the higher life of the city yet to be realized when better economic conditions shall have been secured.

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CHAPTER VIII.

CHARITIES.[1]

CHARITY springs from sympathy. Unless perverted, the motive from which it comes is praiseworthy and should be developed and actualized. But if the intellect has no part in charity, the results may be as immoral, as vicious, as acts in which base emotions prevail without any intellectual check. Sympathetic but non-intelligent charity is only a special case of the immoral act—immoral because it is not the expression of the whole self of the giver. But it is not sufficient that feeling be guided by the intellect. An intelligent decision under a sympathetic impulse, whether it be to give or not to give, is immoral until it embodies the will in the completion of the act. Not only must the emotional, intellectual, and volitional activities be combined, but they must be combined at their highest powers and with the largest situation that the individual can take into account. The completely moral act, charitable or otherwise, is the fullest expression of the completest self in the largest whole that the individual can take into account. To give may be as immoral as not to give; to give unthinkingly may be more injurious than unfeelingly to refuse; to give after partial consideration of only part of the factors and probable results is to fall short of the highest morality. But no less immoral is it to dissipate action in feeling and thinking. In situations that call for action, nothing less than action can satisfy the demands of morality. Inasmuch as every moral act is the expression of the whole or largest self, the best charity is the expression of the whole self, and we come upon the poet's prophetic expression of the rediscovered truth:

> "The gift without the giver is bare;
> Who gives himself with his alms feeds three—
> Himself, his hungering neighbor, and Me."

The charitable societies and institutions in the city, founded upon the spiritual quality of sympathy, representing a more or less adequate expression of the emotional, intellectual, and volitional elements of the altruistic community-consciousness, and more or less completely taking into account

[1] In the Appendix will be found a classified directory of what have seemed to the writer the most important of these agencies, together with some facts concerning them. This directory, and the discussion of the societies and institutions, are based upon such reports and files of information as have been accessible and cannot be considered entirely complete. There are many worthy small charities that could be included, while some of the accessible reports are not up to date. The directory is believed, however, to represent approximately the charities of the city.

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the whole of conditions and results, are a part of its higher life. For the purpose of this paper, a detailed study of the individual societies and institutions is not desirable. I shall first describe briefly three of the chief charitable societies, and then treat the remaining societies and institutions by groups, following the outline used in the directory already referred to.

1. *The Chicago Bureau of Charities* is the only charity-organization society in Chicago, in the technical sense of the term. The bureau was organized in 1894. Its objects are

> to promote co-operation among the philanthropic forces of the city; to secure adequate knowledge concerning every applicant for relief; to organize a body of volunteer friendly visitors; to befriend the poor and help the unemployed to a position of self-support; to prevent imposition and fraud; to stimulate and participate in movements for improving conditions of life in the city.

To realize these, the work is organized through a staff of officers and general committees, a general office, and eleven districts, each having a district superintendent, officers, council, and workers.

The bureau strives to supplement the work of all the other charitable agencies in the city and bind them together in a coherent whole. It would do for all the things which all require in common; it would serve as a gatherer of all kinds of information, to be drawn upon freely by every society or citizen. It conceives other societies as co-operators, not as rivals, and desires to promote understanding, confidence, and the most effective division of labor.

In accordance with this ideal, the bureau has sought the co-operation of charitable organizations, whenever possible, and offered assistance wherever it could serve. An illustration of this co-operation is seen in the policy of focusing upon a given destitute family all the kinds of help needed and in the order best calculated to make the family self-supporting. In such a case the bureau desires to draw each kind of assistance from the society best suited to furnish it. This co-operative charity shows, for the year ending May, 31, 1903, 3,708 cases[1] in which assistance was given on consultation with the bureau or upon its recommendation—an increase of 30 per cent. over that of the previous year. This co-operation was used in indoor relief as well. In the course of the year 866 persons were admitted to the charitable institutions of the city or state through the mediation of the bureau—an increase of 20 per cent. over the previous year.

The bureau co-operates with the legal-aid societies and the Juvenile

[1] Of these 3,708 instances of co-operation in outdoor relief, 17.5 per cent. were by churches, 23 per cent. by societies, 16.5 per cent. by individuals, 14 per cent. by nurses, 16 per cent. by physicians, 8 per cent. by the county agent, and 5 per cent. by other agencies. See *Ninth Annual Report* of the Chicago Bureau of Charities, from which all the figures are taken.

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Court, having assisted in the last year in the adjustment of legal difficulties in 427 families. It assisted the Board of County Commissioners in maintaining two vegetable gardens of forty acres each, giving light, healthful employment to the heads of over 200 families, and benefiting in some degree about 1,000 persons. In its summer outing work it has the assistance of the hospitable country people and the generous city people; of the railway, street-car, and steamboat lines; of physicians and trained workers from schools, churches, settlements, and clubs; of church and neighborhood committees, and of the Chicago *Daily News* Fresh Air Fund. The number of active volunteers on the district councils, the executive, and ways and means committees, who give their time, reaches 400. This generous co-operation made possible, during the summer of 1903, 3,365 country outings, 1,934 camp outings—a week's camp or cottage life for a family—and 7,152 day outings. It has the assistance of the Chicago Penny Savings Society in the development of a system encouraging thrift recently put into operation in seven of the largest districts under the bureau's management.

It is the policy of the bureau to devote its own efforts chiefly to the innumerable phases of helpfulness which lie outside the field of material aid, relying upon co-operative agencies whose purpose is primarily the giving of material aid, for that character of help.

In these many ministrations, the relief may be given directly to the beneficiary upon recommendation by the bureau, or money may be intrusted to the bureau to be used for special purposes. Under the former class is the recommendation to the railroad companies of certain applicants for half-fare rates on charity account. During the past year the bureau was called upon to decide the merits of about 1,800 such applications, 1,214 of which were favorably determined and the transportation given. Under the latter class are the special and emergency funds, amounting during the year to $17,806, and supplies of coal, amounting during the year to 1,300 tons. These emergency aids enable the bureau to furnish immediate relief in special cases, and "its agents are authorized at all times to spend whatever sum may be necessary to stop suffering without delay and to care for immediate needs." Such emergency relief was given in 4,090 cases during the last year.

To this class of special sums intrusted to the bureau belongs a system of small pensions. Old people who can earn only part of their living, and widows with a family of young children whose income must be supplemented in order that the children may be properly clothed and schooled, and the mother have some hours to devote to the children and the home—these classes are recommended to charitably disposed people for small pensions

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for which the bureau is glad to become the trustee and dispenser. The bureau believes this method of helpfulness is worthy of judicious expansion.

The bureau maintains an inquiry department through which it endeavors to collect accurate information concerning charitable institutions, agencies, and movements throughout the city, and place the facts thus gathered at the service of interested citizens. The increased use of this department indicates that it serves a genuine need, and it is hoped it will prove valuable in giving information concerning, and increasing the support of, the deserving charities of the city.

The brief exhibit of the work of the bureau marks it out as a great clearing-house of reliable information for charitable societies and workers, and for benevolent citizens. Its progress and growth are indisputable evidence of its value and efficiency. Its spirit and works of co-operation testify to a high degree of effective community-consciousness. While the bureau co-operates in all the charitable work of the city, it is scarcely less interested in all the things that make for the better life of the city.

Among the agencies that co-operated with the bureau during the last year are found 118 churches, 45 public schools, 20 general societies, 15 relief societies, 32 hospitals and dispensaries, 13 institutions for children, 14 lodges, orders, and unions, 17 clubs, and 21 settlements and institutional churches. The bureau, through its representatives, has participated in various public movements to improve conditions of life in the city. The more important of these are the Children's Hospital Society of Chicago, the Committee for the Prevention of Tuberculosis, the City Homes Association, the Milk Commission, the Chicago *Tribune* Ice Fund, the Cook County Child-Saving Conference, the Citizens' Committee for the Reorganization of the Dunning Institutions, and the committee which prepared and presented to the legislature the child-labor bill which is now the law of the state. Intelligent co-operation and enlightened community-consciousness stand out as characteristics of the Chicago Bureau of Charities.

2. *The Chicago Relief and Aid Society.*—As the Chicago Bureau of Charities is the great charity-organization society, so the Chicago Relief and Aid Society is the great general-relief society of the city. This society was founded in 1857. It assumed the disbursement of the great fire fund contributed for the relief of the sufferers from the great fire of October 9, 1871. The society has an income from endowments sufficient to meet its expenses, so that all money given to it goes directly to relief work.

The Relief and Aid Society does not undertake to care for paupers, defectives, dependents, and delinquents. These are referred to the proper public institutions when they apply to the society. It confines its efforts

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to the temporary relief of respectable poverty, or of people who are usually self-supporting, but who in seasons of business depression, severity of weather, enforced idleness, unusual sickness, or death in the family are in distress, and who with timely aid will become and continue to be self-supporting. Exceptions are made in favor of the sick, aged, and infirm, widows with large families, and deserted women with children. It is these classes that the society assists, irrespective of religion, nationality, or color.

The society discourages indiscriminate giving. It investigates thoroughly all applicants in their homes and through their references. The reports are kept on file. More than 160,000 cases are thus recorded.

The society has for many years maintained a woodyard, both as a labor test and as a means of enabling respectable people to earn their living. Here 2,123 single men and 126 married men were given work during the year ending October 31, 1903. An employment bureau is maintained, through which 500 men found employment during the same year. The society owns 200 beds in various private hospitals in the city, where 2,289 days' care, representing a charity of about $1,962, was given; 22 rooms in the Old People's Home, fully occupied; and certain rights in the Home for the Friendless, to which 89 women and 178 children were sent during the last year. This indoor relief is a valuable part of its work. The society co-operates with the various railroad companies in assisting invalids and those who have become stranded in the city to reach their friends elsewhere, 117 persons being thus assisted during the year ending October 31, 1903.

The society investigates promptly any application for relief referred to it by any church, individual, or society, and furnishes information gratis on any case investigated. Through this information department, and by supplementing the special relief societies, the Relief and Aid Society seeks to co-operate with other charitable societies and persons, but refrains from a duplication of their work. Temporary relief, promptly and intelligently given to persons usually self-supporting, stands out as characteristic of this society.

3. *The Associated Jewish Charities.*—The financial support and management of all the principal Jewish charities in Chicago are provided by the Associated Jewish Charities, founded in 1900. This association was formed, first, in the hope that all balls, fairs, and other forms of entertainment, with their "annoying and demoralizing effect," would be abolished; second, for the purpose of bringing about greater harmony among the various Jewish charities of the city and the consolidation of the several

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relief-giving bodies; third, with the aim of putting an end to the regular annual deficits of most of the institutions, to obtain enough money to meet their growing needs, and to provide endowments against coming years. The report of the Associated Jewish Charities for the year ending April 30, 1903, shows the realization of the first aim and gratifying progress in reaching both the others.

Long before this general financial association was formed, forty-seven years ago, the United Hebrew Charities was organized. At present this comprises the Michael Reese Hospital, the Dispensary and Training School, a Relief and Labor Department, and the West Side Dispensary. This society, too, belongs to the Associated Jewish Charities. The others included under the latter association are the Bureau of Personal Service of the Ninth Ward, the Chicago Home for Jewish Orphans, the Home for Aged Jews, and the Home for Jewish Friendless Working Girls.[1] This group of Jewish charities is an apt illustration of a racial group-consciousness and a forceful comment on the value of centralization and co-operation.

A very brief statement of the work of these Jewish charities must suffice here, as most of them appear in their several places in the directory and are also included in the general discussions of the several classes or groups of charities to be taken up next below. During the year ending April 30, 1903, the Relief and Labor Department assisted 2,545 cases, comprising 2,479 persons; 85 friendly visitors aided in the work; the employment office received 602 applications and filled 456 places. The West Side Dispensary filled 24,012 prescriptions, of which 4,254 were filled free; 4,999 male and 7,825 female patients were treated, in addition to 7,982 children; the Michael Reese Hospital received 2,000 patients and rendered 44,032 days of free service; $17,867 was received from pay patients, and $796 from prescriptions in the dispensary; 39 nurses were in attendance at the training school; 35 men and 35 women were comfortably provided for in the Home for Aged Jews at the close of the year. At the same date, the Home for Jewish Orphans contained 163 children, 160 of whom were attending the public schools; the Bureau of Personal Service made a total of 4,958 visits on account of Juvenile Court work, miscellaneous court work, legal aid, and loans; 600 pupils, with an average daily attendance of 570, were enrolled in the Jewish Training School;[2] the Home for Jewish Friendless Working Girls was caring for 80 children and 10 young women, besides having given shelter to many others within the year.

After having spoken of these three greater divisions of the city

[1] See Appendix, Table III, "Charities."

[2] Year ending September 1, 1903. Other reports are for the year ending April 30, 1903.

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charity—the Chicago Bureau of Charity, the Chicago Relief and Aid Society, and the Associated Jewish Charities—I shall discuss the remaining charitable societies and institutions by groups, following the grouping and order adopted in the directory published in the Appendix.

4. *Special relief societies.*—There are in the city about 16 special relief societies, of which 8 are for some particular race or nationality, and 7 for special classes of individuals, such as G. A. R. families and the sick.

5. *The medical charities* are represented by about 44 general hospitals, having a capacity of about 40,000 beds, doing about 28 per cent. of their work free; of the 24 reporting as to their means of support, 12 were supported wholly or partly by churches or religious societies, 5 partly from endowments, and almost all partly from contributions and donations. The greater part of the support comes from fees from patients. There are 16 special hospitals, consisting of 1 for children, 2 for consumptives, 2 for convalescents, 1 for eye and ear diseases, 4 for infectious diseases, 2 for lying-in patients, 2 for inebriates, 1 for incurables, and 1 for the insane. There are 15 important free dispensaries, and 2 visiting nurse associations.

6. *The care of the aged* is intrusted to 17 old people's homes, having a capacity of about 2,000. Nine of these are aided by churches or religious societies, while almost all of them require an entrance fee ranging from $100 to $500.

7. *The care of children* is represented by 7 societies, 3 of which are home-finding associations, 1 for the care of crippled children, 1 for the fresh-air care of children, 1 for the prevention of cruelty, and 1 for providing increased hospital care of children. In addition to these societies, there are 26 homes for children, accommodating about 3,100;[1] one club of 1,200 boys; the Allendale Farm, furnishing a home for 40 boys; the Manual Training School Farm for Boys, with 40 residents; and the St. Mary's Training School for Boys at Feehanville, Ill., with 200 boys. There is one foundlings' home. Accommodations are provided for about 1,650 boys in homes, clubs, and schools that are for boys alone, while about 525 girls are similarly provided for. There are also 13 day nurseries in the city, where about 350 children are cared for daily.

8. *Rescue homes and shelters.*—There are 2 shelters for homeless men, 2 for destitute or friendless working-women out of employment, and 4 homes for erring women.

9. *The care of defectives* is provided for by the Ephpheta School for the Deaf, the McCowan Oral School for the Deaf, the Home for Destitute Crippled Children, and the Illinois Industrial Home for the Blind.[2] The

[1] Estimated from a capacity of 2,032 reported by 17 of the homes.

[2] For public-school accommodation for defective children see p. 24.

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delinquents are cared for in the John Worthy School, the Parental School, and the Detention home.[1]

10. *Legal-aid societies.*—The Bureau of Justice and the Protective Agency for Women and Children are the only legal-aid societies among the Chicago charities.

11. *Inadequate provision for certain classes.*—It is impossible for practical reasons for the writer to compare the endowment of charities of this city with that of other great cities, and it is scarcely less difficult to estimate its adequacy for the needs of the city. But certain observations may not exceed what is warranted by this study.

With the increased industrial employment of all the members of many families, with the increasing tendency to regard persons in terms of earning power, and with the increasing homelessness of the city's population, there seems to be a growing demand for institutional care for the aged and infirm. All the homes for the aged in Chicago are fully occupied, and many cannot be admitted even though they are able to pay what is generally considered sufficient to keep them for their remaining years. It is felt that the provision for the aged is not adequate. It does not show signs of growth equal to the increasing demand.

The Children's Hospital Society, incorporated in January, 1903, "to promote the extension and enlargement of facilities for the care of sick and crippled children," has made an investigation of the hospital facilities for these classes. I can do no better than abstract from its report. Twenty-seven hospitals, 4 asylums, and 2 sanitariums for children were investigated. Of the 27 hospitals, 18 maintain children's wards and supply 320 beds. The majority of the wards connected with the large general hospitals were found to be overcrowded, and to have insufficient air space and deficient ventilation. This society finds the provision for children with contagious diseases exceptionally poor, while there are only 3 hospitals for the treatment of contagious diseases, whether of adults or of children.[2]

The provision for the care of negroes is interesting. They have a share in the public charitable institutions and in the general charity and relief

[1] For information of the Parental School and the John Worthy School see p. 25. These are supplemented by a number of homes that receive delinquents, and by the various agencies that co-operate with the Juvenile Court. See especially pp. 26, 27 and the tables on "Social Settlements" and "Women's Clubs," in the Appendix.

[2] The following estimate of the hospital beds for children was compiled by Mrs. Russell Tyson, a prominent member of the Children's Hospital Society:

	Population	Beds for Children
Manhattan (New York)	1,850,000	1,391
Chicago	1,698,000	323
Philadelphia	1,303,000	700
Boston	560,000	347
Baltimore	508,000	300

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work of the city. They are admitted by the general hospitals,[1] with a capacity of 25 beds being given especially to them. There is one home for aged negroes and one orphanage for black children. These, together with the Institutional Church and Social Settlement, with the proposed new settlement, and an occasional membership in the trade unions, represent the chief provisions for the negro in the charitable and social institutions of the city.

12. *Prevention instead of cure.*—In the charitable care of children there is noticeable the same tendency toward industrial training that was discovered in the public schools and their supplementary agencies. The Allendale Farm at Lake Villa, Ill., the Manual Training Farm, and the industrial homes appear in this rôle.

This prevention of dependency and delinquency through industrial training is only a part of a more general substitution of prevention for cure. The movements to encourage thrift, the work of the friendly visitor and the personal-service worker, the work of the probation officers with children who are likely to become dependent or delinquent, the entire movement to secure better sanitation and housing, and to provide pure food, especially for children, the system of small pensions adopted by the Bureau of Charities, the charitable loan associations—all these are calculated to prevent the causes that make charity necessary. But the substitution is a heroic task, and the difficulties are far from solved. The two greatest charitable societies in the city have unwittingly stated the problem very forcibly for those who champion the cause of prevention. The Bureau of Charities states the problem in this way:

> Among many who come to charity for help there exist deep-lying mental and moral weaknesses which often block and nullify the most carefully designed measures of assistance.[1]

Such a statement challenges the homes and schools to a more successful training of sounder, healthier children.

The Relief and Aid Society states the same problem from a slightly different view-point. It says:

> It is not in the power of any society to remove or overcome poverty. A thousand things occur to plunge a respectable person or family into very straitened circumstances, such as protracted illness, accident, fire, death of the bread-winner, contagious diseases of children, in which case the parents, though able and willing to work and have plenty of work to do, are quarantined and not permitted to work with other workmen or even to leave the house. In such cases all earnings are cut off and expenses increased. If death occurs, there is no means to provide for burial.[2]

[1] *Ninth Annual Report*, year ending May 31, 1903, p. 6.

[2] *Forty-fifth Annual Report*, year ending October 31, 1903.

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Such a statement challenges students of industrial insurance and social ameliorists to more effective provision against what should no longer be considered accidentals in the life of the great industrial class.

13. *Religious, racial, and national feelings in charity.*—An interesting observation upon the sources of support for the various charitable institutions of the city is to note the large rôle played by religious, race, or national feelings. It is well known that one of the largest and most effective groups of charities in the city is supported by and for the Jewish people, while it is no less patent that the Roman Catholic church is unexcelled in charities. One needs but to glance over the names of the institutions to discover that many of them are the children of a Protestant church or society, or of some national group. The facts are an apt illustration of the proposition made at the beginning of this chapter that charity springs from sympathy, in many cases from religious fellow-feeling, or from racial or national sentiment. It may be that here is an illustration of "belated" charity, where there is a predominance of the emotional and an undervaluation of the intellectual factors that make charity most highly moralized.

14. *Co-operation.*—An observation on co-operation among the charitable interests of the city, as sketched in the foregoing section, must bring this discussion to a close. There has recently been formed a Social Service Club in Chicago, whose membership is composed of professional charitable and correctional workers, and such other persons as are deeply interested in philanthropy. This, together with the new Social Science Center, a University of Chicago extension enterprise for practical training in philanthropy and social work, and the Federation of Settlements spoken of in another place, forms an excellent plan for sympathetic and intelligent co-operation among the charitable workers of the city. The effectiveness of these agencies is yet to be demonstrated, as they are still young.

But they provide only a part of the co-operation and centralization desirable for using to their highest power the benevolent impulses of the community. These societies provide for co-operation by and among the professional workers. There should be equally good provision for co-operation between the worker and the giver, between the charitable societies and the public. Toward securing this, two of the charitable societies carry on departments of inquiry through which reliable information concerning the charities of the city is furnished gratis to all benevolent citizens and societies. These departments are invaluable in promoting intelligent giving and effective relief. It is possible that the combination of all such departments would produce better results and furnish a much-needed reliable directory of the charities of Chicago. Toward this end, societies now soliciting

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funds from the public should recognize their obligation to publish an account of the money intrusted to their care. If the municipal and state institutions are required to publish such accounts, there seems little reason why others should not also account for their stewardship. Public charities are only private charities so universally recognized that the community is willing to tax its members for their support, while private charities claim revenues from only a smaller portion of this same public.

As the Associated Jewish Charities have abolished the expensive professional promoter, balls, and entertainments as means of supporting their charities, may it not be possible for the community to provide such a central financial management for its charities as will make more ample provision with less waste and more efficiency? This may mean nothing more or less than state or municipal endowment of charities; but subjects of charity may not inaptly be called society's wards.

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CHAPTER IX.

CONCLUSION TO PART II.

In the foregoing division on the social and moral interests of the city I have discussed the civic clubs, the women's clubs, the social settlements, the trade unions, and the charitable societies and institutions. In connection with each of these topics I have spoken of their co-operation within the several groups, and occasionally of the co-operation among the groups. Before leaving this section, I desire to review inter-group relations, and speak of their adequacy as a group, or groups, in representing the social and moral forces in the higher life of Chicago.

I am not arguing for the obliteration of the lines between the several classes of agencies spoken of above. Division of labor is more and more demanded for expert knowledge and efficient execution. But a knowledge of the community of interests should be valuable to all workers within these several fields in giving them the best social perspective and community-consciousness. Division of labor for the purpose of method, the over-emphasis of some and the underemphasis of other interests often lead to a false conception of the essential unity of society. The inseparableness of these several groups is evidenced by their unconscious as well as their conscious overlapping. It is to point out this commonality of interest, rather than to suggest other forms of co-operation, that I call attention to the following facts.

In matters of local improvement and public health, the civic clubs, including the improvement clubs, the women's clubs, the settlements, and the charitable societies, have co-operated in such movements as those to secure public baths, small parks, and playgrounds; in investigations of unsanitary districts; in demanding the enforcement of the laws; and in the establishment of pure-milk depôts.

In matters of a purer ballot and city administration, the civic clubs, the settlements, and to some extent the charitable societies and trade unions, have co-operated in such movements as protecting the public franchises, exposing graft, and investigating city departments and certain public institutions.

In matters of schools and school extension, the civic clubs, the women's clubs, the settlements, and the charitable societies have co-operated in such movements as putting manual and household training in the public schools;

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in supplementing the day schools by evening classes, educational lectures, and social evenings; in working for increased use of the public-school buildings as neighborhood social centers; and in supporting probation officers, or assisting the Juvenile Court in every way possible.

In matters of labor, the trade unions, the settlements, the women's clubs, and the charitable societies have co-operated in such movements as mediation, labor legislation, the sympathetic study of the workingman's interests, and the encouraging of the cause of labor through public meetings, addresses, and publications.

In matters of charity, the charitable societies, the women's clubs, the settlements, and the trade unions have co-operated in such movements as the support of hospitals, homes, and outings, the work of the friendly visitor, and protection against dependence.

It is not at present possible for the writer to compare the social and moral endowment of Chicago with that of other great cities in order to estimate its adequacy, but there are certain things that have already been suggested which indicate the pressure of the demand upon the supply. When it is recalled that in the river wards, where the population is thickest, children most numerous, and mortality highest, there are only one municipal playground, and three others supported by private philanthropy, there is evident a great need of educating the public on the moral value of play. When every request made to the street-cleaning department for clean streets and alleys is met by the statement that there is not money enough to do more, there is reason for advocating an increased taxing power for the city. Through the work of the civic clubs and their co-operative agencies, the city council is composed of a very high-grade membership, civil service has been thoroughly established, graft has been almost eliminated, and gambling has been greatly checked. Such good work well done leaves the task of voluntary civic societies comparatively small, apart from a jealous watchfulness over their already great gains. These societies are at present uniting in a campaign for securing a new charter for the city.

When it is recalled that only 23 of the 327 public-school buildings have ever been opened for evening classes or lectures, and when much of the cost of these must be borne by private funds, there is need of great work to secure the benefits of the opening of the public-school buildings after the usual school hours. When the waiting lists are as large as the enrolment in the voluntarily supported classes in domestic science, there is room for great expansion in this work. When more than twice as many children apply for admission to the vacation schools as can be admitted, it is time to ask why only eight such centers can be opened, and only $3,000 appropriated

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for a work so promising and so greatly demanded. There can be only a very small proportion of the defective children cared for in the schools. When it is recalled that there is no provision made by law for the payment of the probation officers, and that half of them are supported by private funds, it may well be asked: Where are others who will come to the rescue, and why should not the work of these officers which has proved its value be paid for by the public funds?

When the limited capacity of the special hospitals and of the homes for the aged is recalled, the opportunity for such benevolence is all too evident. When the present equipment for obtaining and giving reliable information concerning the charities of the city has proved so valuable, why should not the department receive a large endowment? When it is recalled that Chicago is a storm-center in the industrial world, where great public inconvenience, and often terrible violence, attends the many conflicts between the laborer and his employer, who shall say the past efforts or the present endeavors have not left much to be done? The great opportunity and the past successful work of these moral and social agencies call them to greater tasks, and should enlist new and increased numbers under their experienced leadership.

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PART III

THE ÆSTHETIC AND RELIGIOUS INTERESTS OF CHICAGO

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CHAPTER X.

THE ÆSTHETIC INTERESTS.

For purposes of study one may write of the commercial Chicago, of the educational Chicago, of the moral and philanthropic Chicago, and of the æsthetic Chicago. But they are all one Chicago. We do not care to make comparisons. Each in its own true way contributes to the whole. But commercial Chicago founded the Art Institute and forms the patronage of the art stores. Intellectual Chicago is putting art in the public schools. Philanthropic and moral Chicago encourages local talent, and the importation of masterpieces and master reproductions in art. It all makes up Chicago.

True, the artistic Chicago has only recently reached any great development. Chicago is young. As there are certain artists who are missionaries, so there are certain art efforts that are of a missionary character. All the art stores in the city will testify that their work has been thus far of that missionary character, and that they have never persuaded themselves that their work would by this time have become other than the introduction of art. One dealer in art informs me that he estimates one buyer to every thousand visitors. It is claimed that the celebrated exhibits at the Columbian Exposition marked the dawning of the artistic in Chicago.

If these years have been seasons of missionary art, there is evidence in the minds of these forerunners that their mission is succeeding. The display windows of the art stores are almost constantly surrounded by those who have paused to enjoy their beauty. One dealer, after fifty years of experience, says that painting exhibitions are seldom a financial success, but are looked upon as educating mediums. Teachers are invited to visit his rooms frequently and urged to bring their pupils. It is not uncommon for one hundred of the latter to visit his gallery on a Saturday. All these carry away a beautiful image, a better impulse, a happier mind. The quiet art-rooms hid away from the sidewalk are almost always attended by some searcher after the beautiful. Thus the non-purchasing public drinks of these refreshing streams by the way.

But a more direct evidence of the development of the artistic sense in the city is found in the amount and classes of sales reported by the several art stores. In my study I visited them all and found the proprietors most kind in their assistance. One of them assured me that fifteen years ago he

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could not give away a Dutch picture, but now those examples of suggestive wholesomeness, purity, and strength were finding a reasonable patronage; that formerly pictures that were elaborate in detail, pretty, exquisite, sold for four times the price now paid for them, because they were then in such great demand, while pictures of depth, breadth, and suggestion are sold in larger quantities; and that such pictures then brought about $400 or $500, but are now sold for as high as $15,000 or $20,000. This same observing proprietor said that eight years ago the public schools bought only the cheapest prints, photographs, or lithographs, consisting mostly of subjects in architecture and ruins. The highest prices then paid were from 50 cents to $1. These pictures have now been taken down, he assured me, and in their places are now being put a high grade of pictures, costing from $50 to $100 each. Fewer are bought, but they are of a high grade, and are beginning to be appreciated for their rarity and the signature of the artist.

Another dealer, who makes a specialty of imported oil paintings, says that, while they have always handled a high grade of paintings, in the last five years his sales show that there is a decreasing demand for the cheaper high-grade picture, and an increasing demand for the very best. He also testifies to the change in the demand from the mechanically perfect and completely wrought out product to the broad, deep, suggestive painting. The value of these art galleries cannot be measured, nor the development in artistic sense and appreciation be expressed, save in tendencies. They are among the people and throw a helpful beauty around them all. There are some agencies consciously set aside for the development of the æsthetic. We shall speak of these several societies and institutions.

1. *City Art Commission.*—The works of art that become the property of the city by purchase, gift, or otherwise must receive the approval of the City Art Commission before they can be erected or placed in any street, square, boulevard, municipal building, park, or public ground belonging to the city. The commission consists of an artist, a sculptor, and an architect, the mayor and the presidents of the several park boards being members *ex officio*. The commission, when so requested by the mayor or council, shall act in a similar capacity with reference to designs of buildings, bridges, approaches, gates, lamps, or other structures to be erected upon land belonging to the city, or in the parks or boulevards. There exists also a voluntary Architectural Club, composed of architects in the city, whose purpose is to outline for the city, and to work for its adoption, an architectural plan that will secure to the Chicago of the future a harmony and symmetry of architectural design.

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2. *The Chicago Public School Art Society.*[1]—To encourage a larger æsthetic development along with the intellectual growth of the city, the Chicago Public School Art Society was organized in 1894.

The particular business and objects for which it is formed are the obtaining and placing of works of art in and about the public schools of Chicago, and the education and development in art of the children in the public schools.

The membership consists of about 200 active and 24 honorary members. The art and literature and educational departments of the Chicago Woman's Club and four other women's clubs are members also. The Art Society has fitted up the John B. Drake School and the Washington School as models of what a public-school building should be. In the former it has placed 18 pictures and casts, and in the latter 78. Collections varying in number from 1 to 26 have been put in about 43 other schools. The society also has a loan collection of 35 pictures that are placed temporarily in different schools. Thus the Chicago Public School Art Society contributes directly to the higher life of the city.

Perhaps the value of the æsthetic sensibilities is not greater in the pleasure they give than in the morality they promote. The nature of this contribution has been well expressed by the president of the society:

The public schools give to many children who come from ignorant or badly managed homes their first idea of what authority and a proper submission to authority signify. They are much more apt to feel that these are beneficent instead of irksome things, if the outward forms and surroundings are beautiful and attractive rather than mean or unattractive. . . . . We have yet to learn fully how much the elements of moral and spiritual character are developed by spending years early in life under the influence of good works of art, which teach beauty, patriotism, love of nature, mother-love, and reverence. Æsthetic education is one of the great moral forces of society.[2]

3. *The Municipal Art League of Chicago* is the result of a meeting held at the Art Institute, April 20, 1899. The object of the meeting was announced by the chairman to be

to learn if the formation of a municipal art society is desired in Chicago, and to learn what steps might be taken toward organization.

Fifteen were present, comprising painters, sculptors, and one architect.[3] The permanent organization was effected in February, 1900.

The objects of the league are:

to promote in every practical way the beautifying of the streets, public buildings, and places of Chicago; to bring to the attention of the officials and people of the

[1] Mrs. Noble B. Judah, president, 2701 Prairie avenue.

[2] Address of the president, *Seventh Annual Report*, for the year ending March, 1902.

[3] *Year Book*, 1903, Municipal Art League. Franklin MacVeagh, president, 1112 Chamber of Commerce Building.

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city the best methods for instituting artistic municipal improvements, and to stimulate civic pride in the care and improvement of private property.[1]

To accomplish these objects, the Municipal Art League is organized into a board of directors, consisting of three architects, three painters, three sculptors, and six laymen, and the following committees: on finance, on education and organization of branch societies, on lake-front improvements, on public works,[2] on smoke prevention, on bill-boards, and on municipal art. There are four classes of members—life, associate, annual, and honorary.

As it is difficult to measure the value of the work done by the league, so is it difficult to overestimate its opportunities and the spirit of its endeavor. Its value exceeds that of gold, and can be expressed only in those highest values of life—the creation, elevation, and satisfaction of the artistic, the ennobling of the moral sensibilities of the people, the fostering of a civic pride, and the transforming of Chicago's life to a higher plane—making life in Chicago more beautiful and better, making us love our city by making our city lovely.

Annual reports tell imperfectly what has been accomplished, but must furnish the basis for a brief statement of what the Municipal Art League has done. We shall present the work of the league through the reports of its several committees. The Committee on Lake Front Improvement has assisted in the preparation of bills providing for the reclamation of nearly all of the lake front of the city of Chicago, and turning it over to the use of the Lincoln and South Park Commissioners. The committee has also been instrumental in the successful representation of these bills before the general assembly of the state. The plans for Grant Park, along the lake front, and the placing of the John Crerar Library and the Field Columbian Museum therein, have been assisted by the committee. The Special Park Commission,[3] appointed by the mayor and city council, but whose members serve without compensation, is an outgrowth of the Committee on Lake Front Improvement.

The Committee on Bill Boards has carried on a successful campaign against advertising on the exterior of the stations of the elevated railways. It has led the movement against bill-board advertising. But it has been impossible to accomplish much in this direction, because the city of Chicago and all persons have been enjoined by the courts of Cook county from interfering in any manner with the erection of these structures adjacent to the public highways. While the power of the city in the premises is being determined, the committee continues its campaign of education

[1] The By-Laws. [2] Discontinued. [3] P. 14.

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against a method of advertising that has placed more than fifty miles of bill-boards adjacent to the streets of Chicago.

The Committee on Smoke Prevention secured the passage of an ordinance creating the offices of boiler and smoke inspectors in March, 1903, which went into effect May 1 of the same year. Upon the request of the Civil Service Commissioners, the committee has co-operated with the new department thus established, in suggesting methods of examining the candidates for the offices created, and in the prosecution of violators of the ordinance. The committee, believing that the atmosphere is being cleared of smoke, has recommended to the Municipal Art League and the public the installation of artistic improvements.

The Committee on Municipal Art has hitherto found it impossible to consider seriously the interior decoration of public buildings, except in the simplest way, on account of the smoke in the city. But a campaign of education has been carried on. The committee has recommended to the league that plans be made for a competition that will have for its object the production of artistic gas and electric-light posts that could be adopted by the city; of fountains or other sculptural decorations suitable for street intersections, and of artistic business signs; for placing before the public temporary creations, which it is hoped might finally be made permanent, such as a scheme of decoration, made at some festival or celebration; for an exhibition of photographs and other illustrations of what has been done in municipal art in other cities. The committee has also recommended that suggestions for the decoration of small parks be invited, and that the park boards be asked to donate a room or rooms to a circulating art exhibit, in connection with the conservatories.

The Exhibition Committee is composed of the delegates of the clubs that are members of the Municipal Art League. At present (1903) there are fifty-six members, representing thirty-nine clubs. The object of the committee is "to secure the co-operation of clubs of Chicago and vicinity in the promotion of art and of the specific objects of the Municipal Art League." There are also a standing subcommittee on art literature which reports on recent publications on art which may be considered of interest to the clubs in class-study work, and special subcommittees, such as those on private galleries and on an artists' directory.

Through the Exhibition Committee the league co-operates with the Art Institute of Chicago in managing the annual exhibition of works of artists of Chicago and vicinity. The exhibition continues four weeks and is designed to encourage local artists. During the exhibition of 1903 the galleries of the Art Institute were opened eighteen different days for recep-

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tions, sixteen of which days were reserved by the clubs that are members of the Municipal Art League. These receptions were attended by 2,523 persons. Pictures costing $1,509 were sold. Three clubs belonging to the Exhibition Committee purchased pictures at a cost of $500. Three prizes were awarded for the best pictures by local artists. These amounted to $671 and were given by the Arts Club of Chicago, the Young Fortnightly, and the Exhibition Committee of the Municipal Art League.

At a meeting of the committee, March 15, 1902, it was resolved that the clubs be asked to subscribe annually to a general fund of $600 for the purchase of the best work of art shown at the annual exhibition. In response to this request, the sum of $471 was raised, and the prize picture by J. C. Johnsen, "October, Sear and Gold," was purchased at the exhibition of 1903. This painting is the nucleus of what is expected ultimately to form the Municipal Art Gallery of Chicago—a collection which, it is planned, will exemplify the progress of the artists of the city and vicinity.

4. *The Art Institute.*—The co-operation of the Municipal Art League with the Art Institute has several times been mentioned above. The Art Institute is Chicago's greatest endowment for æsthetic culture. It was incorporated May 24, 1879, for the "founding and maintenance of schools of art and design, the formation and exhibition of collections of objects of art, and the cultivation and extension of the arts of design by any appropriate means." Its history goes back through the Chicago Academy of Fine Arts and the Chicago Academy of Design, to a school of art practice organized in 1866.

For three years the Art Institute occupied rented rooms at the corner of State and Monroe streets; thence it was moved in 1882 to the corner of Van Buren street and Michigan avenue, where property had been bought. The museum building upon the lake front was first occupied in 1893 and has cost about $800,000; the land, 400 feet, has an estimated value of $1,600,000; while the collection of paintings, sculptures, antiquities, and other objects of art belonging to the Art Institute have an estimated value of $850,000

The Art Institute consists of two great parts, viz., an art museum and an art school. We shall speak first of the art museum. The receipts from membership fees and paid admissions and profits in catalogues amount to about $40,000, while the operating expenses of the museum are about $45,000 annually. The first great gift to the museum was that of the Henry Field collection, comprising 41 pictures, representing chiefly the Barbizon school of French painters. This gift was followed in 1897 by that of the Fullerton Memorial Hall—a model lecture-room seating 500 persons, in

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which about 150 entertainments are held annually. In 1890 the Art Institute secured 13 works, chiefly of the Dutch school, from the sale of the famous Demidoff collection of works by old masters. A fine collection of about 60 paintings was given the institute in 1898 by Mr. Albert A. Munger, which was followed by the Nickerson collection. The Ryerson Library is among the most important gifts to the institute. I shall speak more in detail of the library in another place. The completion of Sculpture Hall in 1902, and the installation of the sculptural casts, were important steps in the recent growth of the museum. Numerous cash donations, as well as gifts of paintings, sculpture, and books, have been received from time to time.

In addition to the regular exhibition of the Art Institute collection, there are numerous special exhibitions held, each opening with a day or evening reception. During the year ending June 1, 1903, there were 212 audiences in Fullerton Memorial Hall, having an aggregate attendance of about 48,000. The galleries were open every day—202 pay days, and 163 free days. The total attendance of visitors was 713, 577, of whom 683,408 were admitted free.

The Art Institute has recently received a collection of about 300 stereopticon slides of paintings, sculpture, and other objects of art through the gift of Mrs. A. N. Kendall, of La Moile, Ill. In addition to these, the institute owns about 1,800 slides. The object of this collection is educational, and slides will be rented to public schools at nominal rates.

The second great division of the Art Institute is the art school. The school was organized in 1878, and at the close of the school year in 1903 had reached a catalogue enrolment of 2,580, the greatest number enrolled at any one time being 1,641. The curriculum includes full courses in drawing, painting, sculpture, newspaper illustrating, decorative designing, and architecture. There have recently been added also a normal department for preparing teachers and supervisors of drawing in the public schools, and a class in the application of original designs in china-painting. Over sixty instructors and teachers are regularly employed. The operating expenses of the school are about $45,000 annually, fully covered by the tuition fees.

A library of about 3,000 volumes is now well housed in a library building provided through the liberality of Mr. Martin A. Ryerson. It is both a circulating and a reference library. Thirty thousand students and visitors consulted it, and 2,040 volumes were loaned to students during the school year ending June 1, 1903. The library contains also an extensive collection of large carbon photographs, or autotypes, presented by Dr. D.

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K. Pearsons. The collection contains more than 16,000 subjects, including authentic reproductions of the great masterpieces, ancient and modern, contained in the museums of Europe. Four hundred persons made use of this collection during the year, and 305 photographs were loaned for short periods of time to art clubs and lecturers.[1]

A foundation for an important course of lectures upon the history, theory, and practice of the fine arts was provided by the bequest of Mrs. Maria Sheldon Scammon. At the discretion of the trustees, part of the fund may be spent for the publication of the lectures, both the lectures and their publication being primarily for the benefit of the students of the Art Institute. The first course of the Scammon lectures was delivered in 1903.

A Chicago School of Architecture has been established through the co-operation of the Art Institute and the Armour Institute of Technology. The former furnishes instruction in the artistic and technical work of architecture, and the latter in the scientific and mathematical branches. The school is associated with the profession of architects through a board of visitors, composed of practicing architects, who aid the students with counsel and criticism. Other applied arts have been claiming attention, and small classes have from time to time been formed in china decoration, basketry, ornamental pottery, and metal-work.

The Art Institute is thus a combination of art museum and art school. The two are so interwoven and so interdependent that they should be conceived as one, so far as contributing to the higher life of the city. The Art Institute is especially comprehensive, including a school of academic art, decorative designing, architecture, and, to some degree, applied arts; maintaining a museum of permanent collections and a series of passing exhibitions; and having a library of art—"much the best connected with any institution in America"—and courses of lectures upon the history, theory, and practice of art.

This comprehensiveness is evidence that the management of the institute has a consciousness of the needs of the community as a whole. The co-operation with the Municipal Art League in popularizing art in Chicago shows an effective consciousness of the æsthetic interest of the city. The 700,000 visitors annually to the institute would seem to indicate a fair degree of appreciation by the community; but the uses made of the advantages offered by the Art Institute are so limited that it is doubtful whether

[1] The Ahrm Art Library, 1223 Masonic Temple, should be mentioned in connection with the art interests of the city. This library is free to all young women who work in the down-town districts and to members of clubs interested in art. Photographs are loaned to lecturers and public schools. It contains about 300 volumes on art, and a collection of about 400 photographs.

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the greater number of clubs, settlements, and schools have effectively appreciated the æsthetic and moral value of this splendid institution. One would expect to find a larger degree of co-operation by the Public School Art Society and the Society for School Extension in the work done for the community by the Art Institute and the Municipal Art League. The splendid example of co-operation among the libraries of the city is apparent in the reservation of the field of art to the library of the Art Institute.

Chicago has no small endowment of musical culture. Studios, conservatories, and colleges, whose artists are among the best-known in America, afford a training in music that is fast bringing the somewhat tardy musical talent of the city to a more proportionate development. There are, in addition to the private studios and schools, many small music clubs, choruses and orchestras that minister to the musical interest of members and small groups. Two great musical organizations have been long identified with the life of the city. These are the Apollo Musical Club and the Chicago Orchestra.

One cannot study the musical development of Chicago without being impressed with the significance of two great events: the Chicago fire and the Columbian Exposition. Before that October Sunday of 1871 Chicago had made little progress in musical culture. The first orchestra was organized in 1860. Italian opera was not heard until 1859, and German opera not until 1865. In 1871

> came the conflagration, and all the daughters of music were brought low. It destroyed every audience-room in the city, disrupted every musical society, laid every music store in ashes, and drove nearly every teacher of music away from the city.[1]

In the revival music was destined to present a new phase, gradually changing from a mere source of entertainment to an educational force. And it is in this latter sphere that both the great musical organizations of the city have their significance and have achieved their great success.

The fire was a new creation for Chicago, and ideas that had been growing, but had no room to thrive, found a clearer field when the older Chicago had been removed. This fertile soil brought forth a good harvest. The ideals grew, but found no adequate expression, until Chicago was called upon to exhibit, not only the material, but also the ideal, progress and products of the New World. Then were actualized the best ideals that the city knew. As the fire gave room and a fertile soil for the artist's life in Chicago, so the World's Columbian Exposition gave the opportunity for its expression.

[1] GEORGE P. UPTON, *Harper's Magazine*, Vol. XCVI, p. 473.

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5. *The Apollo Musical Club.*—The first musical society born after the fire was the Apollo Musical Club, formed in 1872. It was organized as a *männerchor*, but three years later became a mixed chorus under the leadership of Mr. William A. Tomlins. The club consists of 500 voices, and its work is, according to good critics, especially noteworthy for spiritual interpretation, while the technical efficiency is scarcely less remarkable. The club presents to the people of Chicago interpretations of the most famous works of Handel, Mendelssohn, Max Bruch, Haydn, Berlioz, Rubenstein, Massenet, and Rossini.

6. *The Chicago Orchestra.*—As the Apollo Club is first of choruses, so the Chicago Orchestra is chief of orchestras in the city. Too much could hardly be said of the excellence of these two organizations, and their cultural value it would be difficult to overestimate.

The Chicago Orchestra is under the directorship of Mr. Theodore Thomas. The first extensive work of Mr. Thomas in Chicago was the series of summer-night concerts given in the old Exposition Building during the seasons from 1877 to 1890. Mr. Thomas studied the appreciation of his audiences, and while he never compromised his own high standard of choice, he presented a "request" program each week in which he traced the education of his audiences in intellect and feelings. The success of these concerts caused him to leave his work in New York and make Chicago the field of his musical efforts. The year 1890 witnessed the organization of the Chicago Orchestra, made possible by a group of fifty business men who secured it against loss by their personal subscriptions. For thirteen successive seasons the orchestra has given twenty or more programs, each being given twice a week.

The Chicago Orchestra must not be classed as a means of entertainment, but as an educational institution. Like universities and libraries, it is worthy of an endowment. Each year there has been a large deficit, and the men who have been carrying this have asked the public to provide a home for the orchestra, believing that the sale of tickets would then suffice for the support of the organization. Experience has shown that the audience pays three-fourths of the cost. This is a tribute to the musical enlightenment of the community, and an evidence of the success of the orchestra, for it means that there must be present nearly 2,500 paying listeners at each of the forty or more concerts given during the year. Were the orchestra purely for amusement, there could be no reason why the public should endow it or furnish it with a home, but the excellent and educational nature of the programs makes the institution worthy of a community endowment. The management has asked for $750,000 to provide a lot and

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building suitable to the needs of the orchestra. The response has been very generous and quite democratic, over two-thirds of the amount having been already subscribed.[1]

In the æsthetic interest there has become manifest a tendency toward applied art, a drift toward art craft. This is the meaning of the classes that have spontaneously sprung up in the applied arts in connection with the Art Institute; it is the occasion of the School of Architecture. The question of providing for this demand involves both a departure from the past, and the furnishing room, appliances, and instruction for these crafts. This tendency seems parallel to that toward industrial, mechanical, and commercial education in public schools, in private schools, and in universities. It is the manifestation of the intensely practical spirit of the age. It is a-piece with the pedagogy that would educate the brain and hand together, and suggests the query whether the eye as the sense of the artistic should not likewise be made a term in the series. To combine the artistic appreciation with the trained hand under the direction of a cultured mind would supply to the laborer that element of the artistic so hurtfully absent in the products of men's industry today. It further suggests that not suppression of some modes of self-expression, not the denial of some interests, and not even a balance of the several faculties is to be the end sought in education.

[1] There are many smaller musical societies in the city, among which should be mentioned the German Männerchor, the Lake View Musical Society, and the Amateur Musical Club.

Before the book left the press the home for the orchestra had been built and formally dedicated.

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CHAPTER XI.

THE RELIGIOUS INTERESTS.

In this section I have included those associations that by their adopted name and by their object, as expressed in their beginning, are to be considered first of all from the religious standpoint, and also the churches, Sunday-schools, and young people's societies, and other auxiliary church organizations. Such a classification is not intended to deny a religious rôle and value to societies grouped under other headings, or to deny other than religious values to those placed under the title above. Indeed, all classifications used in this paper are in the interest of convenience of study and presentation, while the supreme desire is to show not only the unity of all the agencies that make for the higher life, but that such unity is the reality that is experienced.

The soul or spirit of man was in more primitive forms of thought conceived as little dependent upon the body, as requiring soul-food, spiritual nourishment, largely unrelated to the bodily life. Such a conception gave birth to institutions avowedly for the cultivation of the soul-life. Their character was determined by the conception of the nature and needs of the soul or spirit. Their activities were determined by these same demands and consisted of communion, worship, praise, and exhortation. In more modern thought the inseparableness of body, soul, and spirit, and the parallel laws of physical growth and spiritual welfare, have become more prevalent. With this change in thought have come corresponding changes in the forms of organization and modes of administering to the spiritual life of man. Provision is now made, more and more, for the all-around development of man. His physical and intellectual welfare must be cared for as surely as his spiritual interest. The changes of home life and conditions of employment brought about by the change in the industrial order, and the increasingly rapid congestion and growth of the cities, has created large demands for recreative, educational, and social opportunities. It is in accordance with these two tendencies that educational and social activities have been, and are increasingly being, added to the purely spiritual ministrations of religious societies. The caution necessary at this point is that we should not construe increasing emphasis upon these added phases of the individual's life, as a decrease of the value of spiritual life. Man is to be conceived as ennobled in all his life, and all these good things are gains.

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In presenting a conspectus of the religious elements of the higher life of Chicago, I have pursued the same general plan as was followed in the educational section, being compelled to limit the section to a statistical statement of the great general facts, and then presenting a short discussion of special features. It has seemed wise also to present in brief compass a sketch of some of the most important religious organizations, such as the Christian associations.

1. *The Illinois Woman's Christian Temperance Union*[1] has 36 local unions in Cook county, 27 of which are within Chicago and have an approximate membership of 900. There are also within the city 8 chapters of the branch organization, the Loyal Temperance Legion.

The object of these Christian Temperance Unions is

> to educate public sentiment to the standard of total abstinence, to train the young, save the inebriate, secure the legal prohibition and complete banishment of the liquor traffic, and to enter into any Christian work to which the Lord may call.

Pursuant to this object, the work is organized into departments for temperance agitation and reform, law enforcement, philanthropy, and Christian work. Efforts in behalf of labor legislation and the enforcement of saloon ordinances, a campaign for the extension of prohibition territory within Chicago, assisting in temperance services in Sunday schools and churches, and contributions to the Frances E. Willard Temperance Hospital and the Frances E. Willard Settlement, are the chief lines of local activity engaged in by the several local unions in Chicago.

2. *The Young People's Christian Temperance Union*[2] has its headquarters in Chicago, and its work has been chiefly confined to the city. This society was organized in 1897 and has a membership of 700. The object of the union is not unlike that of the Woman's Christian Temperance Union, and its methods are educative and reformative. The union is at present engaged in an effort to unite all the Christian young people's societies in Chicago in a campaign for ward option in the city. It is the plan to secure 100,000 petitioners to the city council to pass an ordinance providing that, upon petition of one-fourth of the voters of any ward, the question of saloon or no saloon shall be submitted in that ward at the next election.

3. *The Young Woman's Christian Association*[3] of Chicago is organized to promote the moral, religious, intellectual, and temporal welfare of women, especially those who are dependent upon their own exertions for support. A part of this work consists in organizing homes and securing employment

[1] Marie C. Brehm, president, The Temple, Chicago.

[2] The Temple, Chicago. [3] Mrs. Charles Howe, president, 288 Michigan avenue.

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for self-supporting girls, and those endeavoring to become such. The association maintains a boarding home and an employment bureau at 288 Michigan boulevard, and a West Side Branch at 57 S. Centre avenue. The membership consists of 231 honorary life members, 240 active, and 648 associate members.[1]

The home on Michigan avenue is not only a place for material comfort, kindly sympathy, and friendly aid, but also a place of religious work and of social intercourse and amusement.

The religious work at this home is fostered through daily family prayer, weekly meetings of "The Inner Circle," two Bible classes, and occasional service on Sunday and at special seasons.

Filling positions is a small part of the work of the employment bureau; friendly counsel and advice, words of sympathy, small loans, car-fare, are often of great value. During the year ending November 1, 1903, 800 applications were received from employees and 451 from employers, while 400 places were filled.

The members of the home give several musical and literary entertainments during the year. The annual reception and Christmas festival are other social features.

The most successful work of the educational department was done in the gymnasium, for which 260 young women were enrolled. There was also a class in elocution, one in music, two in French, one in Spanish, two in literature, and two in domestic science. Social evenings and team contests add to the interest and benefits of the study classes. The library showed a total circulation of 7,684 books, while the writing- and reading-rooms were in almost constant use. The library department presented to the settlements of the city 1,500 papers and magazines, and a few books.

During the year, 3,382 young women were admitted to the home, 2,658 of whom stayed only for short periods, 57 were ministered to in special need, while 667 remained long enough to be called permanent members of the home.

The West Side Branch reported a registration of 345, while all the lines of activities were correspondingly smaller than those of the larger home, owing to lack of room.

The association supports three women in the several railroad depots in the city, who assist girls and women who are traveling and may be in need of assistance. These three traveler's aids gave help in 2,098 special cases, giving protection, advice, and information, securing reduced or free transportation, serving lunches, or securing positions.

[1] *Twenty-seventh Annual Report* for the year ending November, 1903.

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Such, in brief, is the work of the Young Woman's Christian Association in Chicago, but its complete value can never be known. It is stored in thankful, happy hearts, better and purer women, Christian character and service, and better homes and community. The association finds its energies consumed in its own chosen field, leaving it at present unable to enlist in the large community interests so frequently pointed out above.

4. *The Young Men's Christian Association.*[1]—The large and increasing numbers of young men who come to a large city, so noticeable in the last two decades, have created a great need for the religious and social work of the Young Men's Christian Association. The same forces that have created so many other agencies supplementary to the public schools have created the educational work of the association. The activities of the association are further determined by the ideal of the society, which may be described as complete manhood, which is impossible without a healthy, trained body, an instructed, cultured mind, a wholesome, recreative social life, and an active, saving allegiance to Christ.

The Young Men's Christian Association is organized through a board of trustees having control of all the property of the association, a board of managers having general control of the affairs of the association, and committees of management having general charge of the several branch associations or departments. The boards of trustees and managers constitute the general city organization, and are intrusted with the problems of property and plans for the entire field. Their work finds expression in the plans and progress of the several associations. These latter comprise five railroad departments, five city departments, and sixteen student departments. We shall speak briefly of the first and second groups, more extensively of the last group, and then present a general view of the work of the association throughout the city. In a work performed in the spirit of that of this association, and dealing with such kinds of values, statistics are inadequate to express the results. At best they can only give a glimpse of the value of the work and indicate the character and scope of the Young Men's Christian Association as a factor in the higher life of the city.

There are in Chicago five railroad departments in connection with the following: the Chicago & Northwestern Railway, land and building owned by the association; Dearborn Station, land and building leased by the association; Pennsylvania lines, land and building owned; Grand Trunk Railway, land leased, building owned; and the Chicago & Eastern Illinois Railway, land and building leased. These departments are designed for the employees of the several railroad companies, their activities and furnish-

[1] L. Wilbur Messer, general secretary, 153 LaSalle street.

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ings being determined by the needs of these men. In connection with these departments there are maintained 9 parlors, 5 assembly-rooms seating about 500 persons, 5 writing-rooms, 3 libraries containing about 1,200 volumes and 140 periodicals, 5 restaurants, 4 dormitories containing 160 beds, 19 baths, and 5 game rooms. At two of these centers monthly receptions or entertainments, lectures, and practical talks, are given. General religious meetings and Bible classes are held weekly at all the centers. Classes and educational clubs are regular features of some of them.

There are sixteen departments in connection with as many different schools and universities in the city.[1] The work in these centers consists chiefly of religious meetings, Bible study, lectures, and practical talks. The membership is limited to students and members of the faculty in the respective schools.

There are five general departments: Central, West Side, Hyde Park, Ravenswood, and Roseland. At the last two all the work, except the religious meetings and Bible classes, has been temporarily suspended during the canvass for a new building. The work at the West Side and Hyde Park Departments is patterned after that of the Central Department, but is not so varied or extensive. The Central Department is worthy a somewhat extended presentation, and will serve as a highly developed representative of the several departments.

The work of the Central Department is divided into five sections: the physical, educational, social, religious, and employment.

The Physical Section aims to secure to each member that "physical condition without which the highest mental and moral efficiency is impossible." It comprises the following features: gymnasium, baths and natatorium, bicycle storage, handball court, athletic field, and summer camp. This section offers class and individual instruction and general practice, arranged for business men, young men, boys, schoolboys, and working-boys, in which the recreative principle receives large recognition, and the social nature is enlisted by competitive games, and by class clubs for fencing, wrestling, and track and field events.

The Educational Section includes the following features: association college, consisting of two parts — the day school for young men, with an enrolment of 272 students,[2] and comprising English, commercial, stenographic, technical preparatory, and college preparatory classes, private tutoring, and a summer school for boys; an evening school for employed men, with a total enrolment of 1,208 students pursuing work

[1] A list of these can be found in the *Official Bulletin* published quarterly by the Young Men's Christian Association of Chicago.

[2] All the statistics of the Central Department are for the year ending June 30, 1903.

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in business studies, English, history and civics, mathematics, music, language, science, drawing, and shop practice; ten educational clubs, with a total membership of 157, combining the social with the educational feature, among which may be mentioned the Mandolin and Guitar Club, the Bookkeeping Club, the Camera Club, the Chemistry Club, the German Conversation Club, the Glee Club, the Literary Club, and the Social Economics Club. There were given nine educational lectures, with an average attendance of 82, on sociological, civic, scientific, historical, and literary subjects; thirty-eight practical talks on life-work, personal life, and current topics, with an average attendance of 58. The library, study, and reading-rooms, furnished with 1,200 volumes and 182 periodicals, had an estimated average daily attendance of 475.

The Social Section includes the following features; twenty entertainments, consisting of musicals, lectures, and impersonations; members' meetings, consisting of receptions, banquets, and patriotic celebrations; a bureau of information on points of interest in Chicago, railroad rates and time-tables, boarding- and rooming-house register; a restaurant; and ten social clubs.

The Religious Work Section maintains the following lines of activities: the religious meetings, the most prominent means of enlisting the members in active Christian service, consisting of a Sunday schedule of four meetings, a noon meeting every week day, special campaigns, such as Lenten services, workers' fellowship groups meeting each week, and a boys' meeting every Saturday morning; Bible study, in which 1,045 men were engaged during the last year, consisting of Bible classes and lecture courses, and a normal Sunday-school class; personal Christian effort, cultivating personal spiritual power through friendship, seeking the opportunity to urge men to surrender to the Master, and following up the man professing conversion until he has become firmly established in the religious life; and the support of a foreign missionary.

The Employment and Advisory Section received 2,593 applications by men and boys, and 2,865 calls from employers, and filled 1,174 positions during the year. The section undertakes to be an index to every form of individual and organized relief in Chicago.

The Central Department is discovered to be well calculated to secure that entire development of men in physical, intellectual, and spiritual life proposed above as the ideal of the association.

A comprehensive view of the work as a whole, through its several departments, may be indicated by abstracts from the supplement to the *Official Bulletin* issued by the board of managers for the year 1903. The

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26 departments had a total senior membership of 7,724; 4 departments reported a junior membership of 1,207; 5 departments had 37 men's gymnasium classes, with an enrolment of 2,098; 4 reported 11 classes for boys, with an enrolment of 875; 4 had 20 track teams, with 137 members; 4 had 11 clubs for physical work, containing 1,300 members; 2 departments reported 12 baths, with an attendance of 177,230; 2 had natatoria, with an attendance of 97,376; 3 had handball courts, with an attendance of 28,676; 4 had bowling-alleys, with an attendance of 3,941.

Eighteen departments reported an average daily attendance of 3,631; 17 departments held 255 receptions, socials, and banquets, at which 12,833 persons were present; 8 reported 52 entertainments, attended by 19,695 people; 8 had 175 beds, with an average daily use of 298; 6 served an average of 885 meals and lunches daily.

The day schools of the Central Department gave 48 courses to 271 students; 4 departments offered 58 courses, with an enrolment of 1,142 students; 4 reported 15 educational clubs, with 170 members; 5 provided 269 lectures and practical talks for a total attendance of 7,908; 6 libraries, containing 2,190 volumes, were visited by 161 persons per day; 16 reading-rooms, having on file 416 periodicals, had 1,340 visitors per day.

Twenty-one departments held 1,045 religious meetings for men, with a total attendance of 63,218; 3 had 73 meetings for boys, at which 4,340 were present; 16 maintained 49 Bible-study classes, with an enrolment of 869; 2 conducted 19 Bible-study lectures, at which 5,616 persons were present; 3 had 4 mission-study classes, enrolling 50 members and contributing $1,579; 2 had 4 groups of personal workers, with 126 members; 515 men professed conversion, 416 were referred to pastors, and 40 led into church membership.

Eleven departmental employment bureaus received 3,153 applications for work, 2,679 calls for men, and filled 1,398 positions; 11 received 313 applications for relief, 283 of whom were assisted; while 1,328 visits to the sick were made; 13 departments registered 672 places for room or board, and directed 2,261 men to them.

Such is the general statistical conspectus of the Young Men's Christian Association in Chicago. The advice, encouragement, and salvation brought to men through its work are still unmeasured.

The educational work of the association is designed especially for students proper who have a general education, and for those who are seeking educational help in some present problem or in fitting them for some special service. These latter constitute the great majority of the members of the association classes. The educational work is, therefore, in no way designed to take the place of the free public school, but to supplement it.

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The sympathetic and active co-operation with the churches and the organized charity and relief associations indicates a large degree of effective community-consciousness on the part of the association, at least so far as young men are concerned.

The board of managers has created a department of Affiliated Movements in the hope of securing the co-operation of men's clubs, Bible classes, social settlements, and other work organized for the betterment of young men. Such a department is a recognition of the essential unity of all the agencies in the city that make for the better life of young men. The effectiveness of this co-operation is yet to be demonstrated and the evidence of the larger community-interest of which the work for young men is one part is not yet very convincing. Division of labor must be the method, but community-perspective must be the view-point.

5. *The Volunteers of America* have their headquarters for the North West Territory in Chicago. They do both religious and relief work. Christmas dinners and the newsboys and waifs' picnic are among their special charities. There are in Chicago about 200 officers and workers, four posts, missions, or Sunday schools, and six philanthropic centers. The corps of workers hold gospel services every evening of the week at the missions.

The relief departments assist with money and goods poor families and those evicted for non-payment of rent; an employment agency and dispensary are maintained free; summer outings for children and a summer camp for poor mothers from the slums are supported free to the recipients. The Volunteers also furnish a reading-room and assist in the support of cheap homes for working-women and workingmen. They maintain a sewing school for poor mothers during five months of the year.

The Volunteers co-operate with all the churches, but are non-sectarian.

6. *The medical missions and allied charities* consist of the Chicago Branch Sanitarium, the Life Boat Mission, the Life Boat Rest for Girls, the Life Boat Rest Suburban Home, the American Medical Missionary Dispensary, the North Side Treatment Rooms, and a Workingmen's Home. These institutions are associated with the Battle Creek Sanitarium, Battle Creek, Mich., and are at their center mission work carried on by the Adventists.

The Life Boat Mission and the Life Boat Rest for Girls are first of all missions, while at all the institutions religious services are regularly held. Some charity characterizes the work at each center. The dispensaries and Workingmen's Home are self-supporting, but funds are solicited from the public for the support of the missions.

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7. *The Salvation Army* combines charity and relief work with its evangelistic work. It operates in Chicago 12 English-speaking corps, 6 Swedish corps, 2 Norwegian corps, 1 German corps, and 3 slum posts. During the year 1903 these workers conducted 4,160 open-air meetings, attended by 200,000 people; also 7,000 meetings in the several halls of the army, which were attended by 500,000 people. No fewer than 1,800 persons professed conversion under the instruction of the army.

The army also operates in Chicago 6 workingmen's hotels, 1 working-women's hotel, 1 home for fallen girls, 1 maternity hospital (recently opened), 1 industrial home, 1 slum nursery, 1 bureau for tracing missing relatives and friends, 2 training schools, and 5 salvage stores. It has 150 persons engaged in relief work among the poor of Chicago.

The hotels for workingmen and working-women are almost self-supporting, but do a large amount of free work. About 1,000 men and women are cared for each night in these 7 hotels. During the past year 1,000 tons of paper, rags, and waste material were handled in the industrial home by men who were out of employment, but who were thus enabled to earn a living until regular employment could be found. The 5 salvage stores handled more than 150,000 articles of clothing and furniture. These articles are all donated by friends, collected by the 5 salvage wagons of the army, and distributed among the poor at a very small cost. It is believed that 80 per cent. of the 65 girls who passed through the rescue home have been restored to lives of virtue. There are maintained on the West Side a home for young men and one for young women, where about 50 students are being trained for active service among the poor in large cities. In addition to this indoor work, the army supplied 20,000 poor people with coal during the winter of 1902–3, and gave about 2,000 Christmas baskets, each containing sufficient food for a family of five persons. During the following summer outings were given to more than 2,000 slum mothers and children.

The Salvation Army has its work systematized and ministers to its clientele in a most effective manner, striving to relieve distress, to help able-bodied persons to help themselves, to discourage pauperism, and to present Christianity to all who will hear. It solicits and receives from the public a large amount of money and provisions, all of which are judiciously used and carefully accounted for.

8. *Churches and Sunday schools.*—It has been impossible to get adequate or accurate statistics concerning the churches of Chicago. There is no central clearing-house for information concerning them. So far as I have been able to learn, no church authority has been able to compile the statistics of church membership except through estimates based upon the

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number of churches reported in the city directory, and the Sunday-school membership as reported by the Cook County Sunday School Association, using the ratio of church membership to Sunday-school membership given by four denominations that keep the completer statistics. It is not possible to get statistics of property values, except in few cases, of attendance by session or by sex, of net increase or decrease in membership, of benevolent collections or other charity. With one or two exceptions, no statistics are obtainable concerning the young people's societies. With no clearing-house for information, and with incomplete statistics kept in non-uniform ways by some and not at all by other denominations, any statistical statement concerning the churches of Chicago must be taken as only an approximation.

The following table shows the denominational strength in Chicago in 1902:

Church	Number[1]	Members
Adventist	6	425[2]
Baptist	74	20,976
Christian	19	2,700[2]
Dunkard	1	95[2]
Congregational	79	14,625
Episcopal	41	7,800[2]
Evangelistic Association	12	3,650[2]
Episcopal Reformed	7	2,200[2]
German Evangelical	24	10,500[2]
Greek	2	150[2]
Lutheran	97	38,500[2]
Methodist Episcopal	138	27,500
Methodist, Free	9	850[2]
Presbyterian, Cumberland	8	1,425[2]
Presbyterian	51	16,505
Presbyterian, United	7	1,325[2]
Reformed Churches	19	2,350[2]
Swedish Mission	17	950[2]
Swedenborgian	5	450[2]
United Evangelical	6	1,350[2]
Union Evangelical	5	2,250[2]
Latter Day Saints	2	150[2]
Miscellaneous	12	1,650[2]
Total	641	157,376

There are also 4 Christian Science, 10 Christian Catholic Church of Zion, 4 Unitarian, 4 Universalist, 27 Jewish, and 134 Catholic churches in Chicago. Except for the Catholic churches, which report a Catholic population of one million for the archdiocese of Chicago,[3] there are no collected statistics for these churches available.

[1] City directory, 1902.

[2] Estimated from the Sunday-school statistics.

[3] *Catholic Directory*, 1903.

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Based on the school census of 1902 of 2,144,000, there is one church to every 2,600 inhabitants.

The Sunday-school statistics for Chicago are much more complete than those of the churches. The following table, compiled from the report of the Cook County Sunday School Association, is based on reports for the year 1902 and shows the chief statistical facts concerning the Sunday schools within the city.

Denomination	No. of Schools	No. Officers and Teachers	No. Students Enrolled	Average Daily Attendance	No. Received into Church	Cradle Roll	Home Department	Benevolences
Baptist	104	2,333	20 219	14,609	483	662	330	$2,529.24
Christian	24	367	3,679	2,486	127	63	65	648.21
Congregational	90	2,079	20,178	14,421	371	588	248	1,889.49
Episcopal	47	91	666	496	11	...	...	.....
Evangelical Association	13	228	1,650	1,454	31	32	...	265.75
Evangelical Synod of North America	24	696	7,765	6,169	314	8	...	492.47
Lutheran	80	1,465	16,042	12,422	552	191	274	2,525.12
Lutheran Parochial	33	132	8,970	6,892	333	...	...	263.50
Methodist	154	3,846	35,583	25,514	927	1,420	1,532	5,075.59
Presbyterian	89	2,404	22,821	15,341	660	589	708	6,864.00
Swedish Mission	23	622	6,259	5,103	14	122	...	386.60
Reformed	21	410	4,086	3,558	73	33	112	1,538.59
Reformed Episcopal	8	157	1,454	1,087	46	20	...	596.41
United Evangelical	4	97	1,041	669	...	12	20	104.00
New Jerusalem	4	34	223	185	8	...	...	.....
Seventh Day Adventists	9	71	523	374	...	...	...	.....
Unclassified	72	1,239	11,571	8,691	503	277	318	1,699.34
Total	799	16,271	162,730	119,471	4,453	4,017	3,607	$24,878.31

This table shows that there is one Sunday school to every 785 persons under twenty-one years of age,[1] and one school to every 2,683 persons. One out of every 3.8 persons who are less than twenty-one years of age is a Sunday-school scholar, and one out of every 13 of the total population. One out of 11.8 persons is a member of a Sunday school—one out of every 11.3 if the members of the Cradle Roll and Home Departments are included. There is one Sunday-school teacher to every ten pupils enrolled.

It may be that a layman should not attempt to discuss the problems of the churches. I shall not attempt, therefore, to do more than suggest some things as they have appeared in this study.

Within the city of Chicago, and among the denominations whose work I have had best opportunity to study, there have been different experiences as to the gain in membership. There is evident, however, a serious concern over this interest of the church. Whatever complete statistics might show, were they kept and brought together, it is very plain that the manifold activities of the churches, Sunday schools, and missions cannot be reported

[1] School census of 1902 reports 627,262 persons under twenty-one years of age.

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in the simpler statistics of the earlier church history. It may be that the "spiritual condition" of the churches is not told by reciting the number of "conversions" or the number of "baptisms." It is quite probable that the spiritual fruit of the classes and clubs, of the reading-rooms and savings banks, of the gymnasium and employment bureau, cannot be measured by the religious standard of a century ago.

A brief review of the social conditions in a great city will serve to set forth the difficulty and the importance of the church work. The very presence of great numbers, their belonging to many races and religions, the increased coming of large numbers from the rural districts, the increasing homelessness and childlessness of the people, the namelessness and impersonality of city life, the constant moving about from one neighborhood to another, the closely drawn lines between class and class, the nervous tension of the population and the abundance of other attractions—all these make the problem a difficult one. The importance of the questions involved in these conditions, together with the increasingly large rôle played by the great cities in the life of the nation and its civilization, indicates how vital is the correct solution. The religious frontiers of the nation are no longer the sparsely settled country districts, but the densely populated urban communities.

These conditions, supplemented by the demands of a practical age that religion must demonstrate its practicability, have contributed to the development of institutional church work. The recognition of the close dependence of the spiritual upon the physical welfare has likewise been a factor in the inauguration of the day nursery, the kindergarten, classes in domestic science and civics, clubs and reading-rooms, penny savings banks, employment bureaus, gymnasiums and cadet drills, free dispensaries and bureaus of justice, in connection with some of the churches in the crowded or factory districts.

It would be very interesting to know whether religious instruction is carried on in the home as much as formerly. We have seen that the work of teaching in school subjects is being more and more given over to the nursery, kindergarten, and public school. We have likewise been impressed with the changing character of the home under changed industrial conditions, and it may be a pertinent question to ask what effect these changed home conditions, on the one hand, are having on the religious instruction of children, and what effect the new church activities, on the other hand, are having. It is well known that the uncertainty concerning religious teachings on the part of parents causes a hesitancy in the religious instruction of their children. There seems to be some evidence of a similar change to that in the

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educational field, in the Cradle Rolls and the Home Departments of the Sunday schools, by means of which the church goes into the home to reach those who are too young to go to the places of meeting and those who are detained at home by age or other hindrances.

There are many auxiliary church societies, and their work is invaluable. All of these are denominational in their origin and largely in their support. With few exceptions, however, they minister to persons irrespective of religious belief or church affiliation. These societies take the form of missionary and aid societies, leagues, and councils. The first-named aid needy churches and Sunday schools. The aid societies provide relief for individual families, support special church enterprises, and contribute to the various charities of the city. The leagues and councils do a large amount of personal service, contribute to the work of settlements and kindred lines of work, and assist in the city charities. Besides these auxiliary societies, many denominations have a ministerial union which usually meets weekly for purposes of counsel.

Denominational lines have kept the church life of the city as a whole from the organization of any central representative body of counsel or bureau of information. It may be that such a central council is impossible under present religious conditions, but it is not quite clear that the bureau of information is not feasible and greatly to be desired. True to her traditions of conservatism, the church is not abreast of the centralizing, co-operating spirit of the age. Union of churches is not being argued for, but a community-perspective of the religious interests. Division of labor seems necessary, but the most comprehensive outlook is greatly desired in the interest of intelligent planning, sympathetic appreciation, and harmonious action.

It is almost impossible to know what philanthropic work the churches do outside of their regular benevolent collections. In the charity records[1] of the city we find many cases of relief or co-operation with the charitable societies accredited to the churches. It is probably a characteristic of church charity that its alms should not be seen of man. It is also regarded consistent with this spirit that the church should give without waiting for a careful investigation of the worthiness of the applicant. It is claimed, and often truly, that the church knows the need of those to whom it would minister; for they are usually of its own parish. It is claimed that the harm of giving to the unworthy may not be greater than the good done to the giver. That it is more blesesd to give than to receive should not, however, be interpreted to encourage indiscriminate giving; else this beautiful truth

[1] See p. 79, footnote.

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become a vulgarism. There is in truth, and should be in practice, no conflict between the genuine scientific charity and genuine church charity. There is seeming conflict when the intellect is emphasized at the expense of the emotions in the former, and the emotions are emphasized at the expense of the intellect in the latter. Fulness of expression of the whole self in the largest situation the person can take into account would furnish an equally good guide to both the workers.

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CHAPTER XII.

GENERAL SUMMARY AND SOME SUGGESTIONS ON SOCIAL THEORY.

SUCH is the higher life of Chicago: the educational interests represented by the public schools and their supplementary agencies, the special and professional schools and colleges, and the university; the social and moral interests embodied in civic clubs, women's clubs, social settlements, trade unions, and charities; the æsthetic interests expressed in art and music; the religious interests working through the Christian associations, Sunday schools, churches, and auxiliary societies.

In the study of these, certain facts and tendencies have been pointed out. The existence and importance of voluntary associations; the increased differentiation of public-school children; the large number of kindergartens and day nurseries; the increased use of the public-school buildings for evening classes and lectures; the tendency toward manual, commercial, and domestic training; the effort to bring the home and the school nearer together by a changed curriculum and the organization of parents' clubs, are among the more prominent in connection with the educational interests. The demands of a practical spirit, and of changed industrial conditions upon the school, the home, the settlements, and the church, have been shown in the several sections. The work of the women's clubs was found to be that of the mother writ large, and the natural result of taking industries and teaching out of the home. Voluntary private initiative and preparation for public support and control have been seen in many cases. The large rôle of religious, race, and national feeling in charity work, the problem of the foreigner with special reference to the social settlements and the night schools, have been commented upon. The degree of community-consciousness and the examples of co-operation have been spoken of.

The inadequacy of the several groups of agencies has been intimated. A lack of equipment for school children who are other-than-normal, defective, or dependent; the crowds who clamored for admission to the vacation schools; the waiting lists for the industrial classes; the small number of night schools; the reduced appropriation for support of schools and libraries; the need of a larger number of medical charities and homes for the aged; the duplication of efforts to secure a central bureau of information for the charities; inadequate co-operation among the several agencies having a given interest; a lack of intelligent grasp, sympathetic appreciation, and

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harmonious action on the part of all the community agencies and forces—these indicate the greatest needs for a better realization of the city's higher life.

It is believed that such an inventory of the agencies that make for the educational, social, moral, æsthetic, and religious betterment of Chicago gives occasion for encouragement, and it is hoped that this conspectus may be of some service in realizing the better city.

Certain questions have from time to time been raised in this study that belong to a study in general social theory. The essential unity of all the community interests has often been declared. The relation of the individual to his group and of voluntary to municipal effort has been brought up. It has been pointed out that different moral standards prevail. These and kindred topics call for a little further discussion.

For purposes of the study of the higher life, the health and wealth interests were assumed as given, and the educational, social, moral, æsthetic, and religious interests were studied. For purposes of general social theory, we desire to include the former also. As there is a unity between the physical and spiritual life of the individual, so there is a unity between the material and spiritual life of society. There are, however, two ways of conceiving this unity. In the case of the individual, some regard the physical and the spiritual, or the body and the mind, as given *separate*, and the individual is regarded as the bringing together of the two; the individual is a unity made by combining disparate elements. So, too, some conceive the conscious life of the individual as *made up* by combining the intellect, the emotions, and the will; conceive it as a product of disparate things. The individual is, however, a unit which we *resolve* into the physical and the spiritual. The unity is the existental reality, and the parts are abstractions for purposes of observation and description. The so-called tripartite —or even the bipartite—division of the conscious life into intellect, emotions, and will has too often been regarded as a conscious life *made up* by combining the intellect, emotions, and will; whereas these three are divisions made on reflection. The real consciousness is a unity which on reflection may be divided into intellect, emotions, and will, but which is not obtained by uniting intellect, emotions, and will; not that consciousness is a union of the three, but that it is a unity which may be resolved into the three.

In the case of society, the unity of the individual and his group, or of the interests of society, is not a unity made by combining the individual and the group as given and separate, nor the balancing of the material and spiritual interests to get a harmonious whole. The essential unity in society is not a result of bringing disparate things together; it is a given unity which

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on observation may be resolved into the individual and the group. The individual and the group are not given and then combined to give the social unity, but a social unity is given which for purposes of description is resolved into the individual and the group. The individual is an abstraction from the unity which in reality includes him and the rest of the group.

Certain social philosophers have regarded society as made up of so many discrete individuals. Mr. Spencer seems to have had this conception. He likened society to a pile of cannon balls whose shape and properties are determined by the shape and properties of the balls. The balls were given separately and then brought together to form the pile. So the individuals were conceived as given and then brought together to form society. Such a conception rests on the unreal assumption of such an abstracted individual. Mr. Spencer's social problems became problems of how to adjust the individual to the several forms of society, became the question of the interference of the state with the rights of the individual.

If Mr. Spencer had conceived of the essential unity of society which falls apart into individuals and the group, *e. g.*, the state, only on reflection, his problems would not have been those of suppressing either the individual or the state, but would have been questions of the fullest expression of both.

On the other hand, Mr. Gumplowicz makes the group as set over against the individual the great factor. He conceives the group as given and the individual as derived. His problem, therefore, became one of adjustment of the individual to the group. Questions of value for both him and Mr. Spencer became comparative questions—balances between the individual and the group. The unity they saw in society was a unity derived from the bringing together of the individual and the group. They mistook thought-abstractions for given elements, and could not solve the puzzle of putting them together so they would stay put. The individual and the rest-of-the-group are alike abstraction, and the problem of bringing them together is self-made. They exist only together. Instead of questions of balance, of infringement, or of suppression, there are presented questions of fulness of growth and expression. The problem of whether the interests of the individual and society are one belongs to a falsely conceived unity, for in reality they do not exist apart.

Such we believe to be the unity that underlies the health, wealth, social, moral, æsthetic, and religious interests of any community. Such a classification is a thought-product and has value. But too often conceptual discreteness has been substituted for existental unity. A methodological device has been mistaken for the reality; the means has been substituted for the end. No attempt at putting together these several interests in any

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ratio of combination is likely to give a permanent solution. Their unity is not the result of thinking, but is the reality that the community lives. Questions of value are not how to combine them, but how to allow them all their fullest expression.

In the light of this discussion, the question of individual or voluntary society initiative and public control becomes easy to answer. They are not two entirely different things. The individual or the voluntary society is a part of the unity of the community. Their work represents one stage in making habitual those variations that arise with changing conditions. The voluntary support of kindergartens until they are taken into the public schools is not to be conceived as the work of the individual as set over against the work of society. The kindergarten movement is society reacting to new conditions, is a variation that must be taken account of; and the individuals who take the first interest in the movement are no less a part of society than those who, taking no part in the kindergartens, may be directing the state care of the defectives or the municipal lodging of homeless men. It is no less and no more praiseworthy to do the one than the other; the failure is in not doing, or not doing well.

The receiver of charity misjudges the one who gives; the labor union and the church cannot agree; scientific and church charity have different standards. The plane on which these can agree is not that of a constructed unity through a process of suppression and balancing, but that of a given existental unity. From this plane, fulness of expression of all the community-interest will give the socialized act. Not that conflict will not arise, but a failure to know its meaning and to resolve it correctly causes the term "unsocial" or "immoral" to attach to the variations or conflicts which are the conditions of progress.

When all the interests of the community are considered certain propositions present themselves. There is nothing fixed. All is change. Life is always active. The health, wealth, social, moral, æsthetic, and religious interests are products of an analysis of the social process rather than given separate interests to be synthesized into the social process. Society is *unitary* rather than *unified*. There seems no warrant for positing any fixed goal. Reality is ceaseless activity. It is a *non sequitur* to set up a fixed goal. Questions of value are not degrees of approach to some conceptual static ideal, but must have their worth determined by the part they play as the life goes on. The questions that are worth while are not those of the comparative value of any two terms in the health, wealth, sociability, knowledge, beauty, and rightness series, but how to make each and all of these interests contribute to furthering the life-process. Problems of society are not to be stated in or solved by equations, but by progressions.

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PART IV

APPENDIX

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Name of Club	Society	Municipal Art League	Art Institute	Chicago Orchestra	Chicago Artists	Settlements	Labor Legislation	Homes for Children	Rescue Homes	Hospitals	Charitable Societies	Legal Aid Societies	Model Lodging House
Altrua Circle[1]													
Altrui Woman's Club		X	X										X
Arché Club													
Arlington Heights' Woman's Club									X				
Atlan Ceramic Club		X					X						
Alternate Club													
Bohemian Woman's Club		X	X			X				X	X		X
Catholic Woman's League													
Charity Alliance													
Chicago Assoc. of Collegiate Alumnæ						X	X						
Chicago Common's Woman's Club		X	X										
Chicago Culture Club[2]													
Chicago Kindergarten Club													
Chicago Press League[3]		X	X			X							
Chicago South Side Club		X	X		X		X			X	X	X	X
Chicago Woman's Aid		X	X			X	X	X		X	X	X	X
Chicago Woman's Club[4]													
Chicago Political Equality League		X					X						X
Council of Jewish Women[5]		X											
Current Topic Club (Blue Island)													
Douglas Park Woman's Club													
Elm Street Woman's Club		X											X
Englewood Woman's Club		X											X
Every Wednesday Club													
Federation Forum of Illinois													
Fortnightly Club		X											
Fortnightly of Englewood													
Friendly Aid Society									X				
Foster Club													
Friday Club											X		X
Gad's Hill Center Woman's Club													
Garfield Park Woman's Club													
Home Culture Club		X				X	X						X
Hull House Woman's Club[6]													
Ida B. Wells Woman's Club (Col.)[7]													
Illinois Congress of Mothers[8]													
Irving Park Woman's Club													
Kirkland Association[9]		X	X			X					X		
Klio Association[10]		X						X		X	X		
Lake View Woman's Club[11]													
League of Religious Fellowship													
Little Deaf Child League													

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TABLE III.

	Name, Title, Address of Head Officer	Object, Management, Support
I. Charity Organization Society—		
The Chicago Bureau of Charities:		
General office	Ernest P. Bicknell (gen'l supt.), 644 Unity Bldg.	Promotes co-operation among charities; assists in finding employment; secures legal aid; administers small pensions; directs two neighborhood gardens; investigates applications for charity transportation; conducts and co-operates in securing summer outings; forms a clearing-house of information for charity givers; promotes thrift; and participates in public movements.
Central District	Myra B. Van Nostrand (supt.), 1500 Wabash Av.	
South Central District	Miss Margaret Bergen (supt.), 291 E. 31st St.	
Stock Yards District	Mr. S. H. Crosby (supt.), 716 W. 47th Pl.	
Woodlawn District	Mrs. L. A. Johles (supt.), 337 E. 63d St.	
Englewood District	Miss Katherine M. Briggs (supt.), 333 W. 63d St.	
West Side District	James Minnich (supt.), 181 W. Madison St.	
Northwestern District	Mrs. Caroline Catlin (supt.), 1235 Milwaukee Av.	Under the management of staff of officers, a board of directors, executive and finance committee; assisted by large corps of friendly visitors and advisory committees; supported by voluntary subscriptions.
Ravenswood and North Shore District	Miss I. Hale (sup.), Foster Av. cor. E. Ravens'd Ct.	
Northern District	Miss Mary Sands (supt.), 1140 N. Halsted St.	
Lower North District	Miss Jean Blachader (supt.), 365 Wells St.	
Southwestern District	Miss Amelia Sears (supt.), 946 S. Ashland Av.	
II. General Aid and Benevolent Society—		
Chicago Relief and Aid Society	Edward M. Teall (pres.), 51 LaSalle St.	Confines its efforts to the temporary relief of respectable poverty, or of people who are usually self-supporting, but who in seasons of business depression, severity of weather, enforced idleness, unusual sickness, or death in the family, are in distress, and who with timely aid will become and continue to be self-supporting.
III. Special Aid and Benevolent Societies—		
Associated Jewish Charities of Chicago	A. G. Becker (pres.), 108 La Salle St.	A central financial body for the support of the Chicago Jewish charities.
Bureau of Personal Service (Ninth Ward)	Minnie F. Low (supt.), 531 Union St.	Rescue work, legal aid, relief, school extension, Juvenile Court.
Chicago Home for Jewish Orphans	Leopold Dentelbaum (supt.), Drexel Boul. and 62d	See "Care of Children."
Home for Aged Jews	Simon Straus (supt.), Drexel Boul. and 62d	See "Care of the Aged."
Home for Jewish Friendless and Working Girls	Mrs. B. Mandel (pres.), 1 2, 3 Ogden Ct.	See "Care of Children."
Jewish Training School of Chicago	Mrs. W. A. Barr (supt.), 199 W. 12th Pl.	See "Care of Children."
United Hebrew Charities	A. J. Pfiaum (sec.)	A central body within the Associated Jewish Charities having charge of the group of charities listed under the United Hebrew Charities.
Michael Reese Hospital, Dispensary, and Training School	M. Ungerleider (supt.), 29th St. and Groveland Av.	See "Medical Charities" under "General Hospitals and Dispensaries."
Relief and Labor Department	E. Rubovits (supt.), 223 26th St.	See "Provident Agencies."
West Side Dispensary	C. Graves, druggist, cor. Maxwell and Morgan Sts.	See "Medical Charities and Dispensaries."
Austro-Hungarian Benevolent Society		
Commanders' Association (The)	169 Dearborn St.	Relief committee that looks after the destitute members of G. A. R. Posts.
Committee for Prevention of Tuberculosis	Dr. W. A. Evans (sec.), 1414 Unity Bldg.	A standing committee of the Visiting Nurse Association.
German Aid Society	W. R. Michaelis (pres.), 50 La Salle St.	To help Germans in distress, giving counsel and temporary relief.
Hungarian Charity Society	Dr. Adolph D. Weiner (pres.), 79 Dearborn St.	To help Hungarians in distress, giving counsel and temporary relief.
Illinois Charitable Relief Corps	700, 160 Washington St.	
St. George's Benevolent Association	C. J. Burroughs, 126 Quincy St.	
St. Vincent de Paul Society		A Catholic society; gives only food in relief.
Société Française de Bienfaisance	Victor Girardin (pres.), 194 S. Clark St.	To help French people in distress, giving counsel and temporary relief.
Société Française Secours Mutuals		
Swedish National Association	Mrs. Othella Myhrmann, 80 Dearborn St.	To help Swedish people in distress, giving counsel and temporary relief.
Visitation and Aid Society	T. D. Hurley (pres.), 625 Unity Bldg.	To place in homes and look after the welfare of Catholic children; to visit and give spiritual and educational aid to inmates of public and private eleemosynary institutions.

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TABLE III.—*Continued.*

	Name, Title, Address, Chief Officer	Capacity—Beds	Range of Price for Care per Week	Per Cent. of Free Work	Remarks
IV. Medical Charities—					
A. General Hospitals:					
Alexian Brothers' Hospital	Belden and Racine Avs.	150	$5–$40	33	The Citizen's Aid Society and the Alexian Brotherhood contribute to the support of the hospital.
American Hospital	333 S. Lincoln St.	...	.....	.....	
Augustana Hospital	Matron Mrs. Tillie Rydell, 480 Cleveland Av.	145	6– 25	25	A deaconess institution of the Swedish Evangelical Lutheran church.
Bennett Hospital	Cor. N. Ada and Fulton Sts.	...	.....	.....	
Bohemian Hospital	Supt. F. Formanech, 612 Throop St.	...	.....	.....	
Chicago Hospital	Dr. A. H. Ferguson, 452 49th St.	...	.....	$1,000	
Chicago Baptist Hospital	Supt. Geo. S. Sawyer, 3410 Rhodes Av.	100	7– 25	10	
Chicago Charity Hospital	Supt. Miss Anna Dittrich, 2407 Dearborn St.	35	.....	all	
Chicago Homœpathic Hospital	Supt. Miss E. F. Dawson, 354 S. Wood St.	75	.....	.....	
Chicago Polyclinic Hospital	174 Chicago Av.	50	5– 12	.....	
Chicago Union Hospital	1511 N. Halsted St.	50	.....	33	
City Emergency Hospital for First Ward.	Dr. Gertrude Wellington, 83 Plymouth Pl.	...	Any amt. that can be paid	.....	
Cook County Hospital	Dr. Chas. G. Happel, Warden, Cor. Harrison and Honore Sts.	800	free	.....	
Englewood Emergency Hospital	Miss Jeanette King, 5209 S. Halsted St.	...	.....	.....	Railroad hospital.
Englewood Union	Miss Anna Schultz, 840 W. 64th St.	50	on application	33	Some money raised by entertainments and subscriptions.
Frances E. Willard	Amelia E. Graessle, 167 S. Sangamon St.	25	8– 20	20	Partly supported by local W. C. T. U.'s, under their management.
German Hospital of Chicago	Miss Anna M. Wehner, 754 Larrabee St.	90	6– 25	33	
German American Hospital	Supt. Richard Schneider, 30 Belden Ct.	50	.....	15	
Hahnemann Hospital of Chicago (The)	Supt. J. C. Burt, 2814 Groveland Av.	100	5– 40	12	
Marion Sims Hospital	Supt. M. C. Stewart, 438 La Salle Av.	...	.....	.....	
Mary Thompson Hospital for Women and Children	Supt. Dr. Lucy Waite, W. Adams and Paulina Sts.	84	7– 25	50	
Mercy Hospital	26th St. and Calumet Av.	500	7– 50	10	Managed by the Sisters of Mercy.
Michael Reese Hospital	Supt. M. Ungerleider, 29th St. and Groveland Av.	150	5– 30	60	Supported partly by the Associated Jewish Charities.
National Emergency Hospital	Supt. Ida W. Rogers, 531 Wells St.	25	.....	60	In connection with the National Medical College.
Norwegian Lutheran Deaconess Home and Hospital	Sister Superior Marie Larson, Haddon Av. and Leavitt St.	60	7– 50	67	
Norwegian Lutheran Tabitha Hospital	N. Francisco Av.	small	.....	little	Support chiefly from the Norwegian Lutheran churches.
Passavant Memorial Hospital	Gen'l Manager Mrs. O. G. Water, 192 E. Superior	...	.....	.....	
Peoples' Hospital and Training School	Dr. I. C. Gary, 2184 Archer Av.	40	7– 15	20	
Post Graduate Hospital	Miss Grace Denny, 24th and Dearborn Sts.	...	.....	.....	
Presbyterian Hospital	Supt. E. A. Hill, W. Congress and Wood Sts.	225	6– 35	25	Some funds from the Presbyterian churches.
Provident Hospital and Training School	Supt. Lucretia Smart, 36th and Dearborn Sts.	35	9	.....	
St. Anthony de Padua Hospital	W. 19th St. and Douglas Boul.	100	.....	.....	Managed by the Sisters of St. Francis.
St. Elizabeth's Hospital	Sister M. Polyparpa, N. Claremont and Le Moyne	...	.....	33	Managed by the Poor Handmaids of Jesus Christ.
St. Luke's Hospital	Lewis R. Curtis, 1416 Indiana Av.	1200	.....	50	Partly supported by the Episcopal churches.
St. Joseph's Hospital	Sister M. Cephas, 360 Garfield Av.	150	7– 40	20	Supported by Sisters of Charity.
St. Mary of Nazareth's Hospital	Sisters of Holy Family of Nazareth, 545 N. Leavitt	200	7– 25	.....	Managed by the Sisters of the Holy Family of Nazareth.
Samaritan Hospital	Dr. L. B. Baldwin, 481 Wabash Av.	...	.....	.....	Support chiefly from charity.
South Chicago Hospital	730 92d Pl.	22	.....	40	
Swedish Covenant Hospital	Supt. Jungquist, 251 W. Foster Av.	...	.....	.....	
Wesley Hospital	Supt. Dudley Johnson, 25th and Dearborn Sts.	250	.....	40	Partly supported by the Methodist Episcopal churches.
West Side Hospital	Supt. F. S. Hartmann, 819 W. Harrison St.	...	.....	maternity cases free	
Woman's Hospital	Supt. H. J. Robinson, 32d St. and Rhodes Av.	225	.....	10	

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	Name, Title, Address of Chief Officer	Capacity	Price for Care	Per Cent of Free Work	Remarks
B. Special Hospitals:					
Children					
La Rabida Fresh Air Sanitarium	Mrs. Henry S. Tiffany (pres.)	...	.....	.....	Same as Jackson Park Sanitarium.
Lincoln Park Sanitarium	The Chicago *Daily News* Fresh Air Fund	...	.....	.....	See "Care of Children."
Maurice Porter Hospital	Supt. Grace Watson, 606 Fullerton Av	50	.....	all	Aided by the Cribside Society.
Consumptives					
Home for Incurables (consumptives' wd)	56th St. and Ellis Av	75	.....	.....	
Cook County Hospital for Consumptives	Dr. V. H. Podstata (supt.), Dunning, Ill	...	.....	all	
St. Anne's Hospital	Sister Mary Hermine, N. 48th Av. and Division St.	150	.....	.....	Managed by the Poor Handmaids of Jesus Christ.
Convalescents					
Chicago Home for Convalescent Women	521 W. Adams St	50	.....	all	
Grove House for Convalescents	Mrs. J. L. Houghteling, Livingston Av., N. Evanston	25	.....	.....	
Eye, Ear, Nose, Throat					
Chicago Eye, Ear, Nose and Throat College	206 E. Washington Boul	...	.....	.....	
Illinois Charitable Eye and Ear Infirmary	Supt. C. T. Garrard, 227 W. Adams St	...	.....	.....	
Infectious Diseases					
Chicago Smallpox Hospital	26th St. and Sacramento Av	...	.....	.....	
Cook County Detention Hospital	Wood and W. Polk Sts	...	.....	.....	
Isolation Hospital	W. 35th St. and Lawndale Av	...	.....	.....	
Memorial Institute for Infectious Diseases	W. Congress and Wood Sts	...	.....	.....	Has charge of one wing of the Presbyterian Hospital.
Lying-in Hospitals					
Chicago Lying-in Hospital and Dispensary	294 Ashland Av	16	on application	.....	Partly supported by Associated Jewish Charities.
Chicago Maternity Hospital and Training School for Nursery Maids	1033 N. Clark St	65	.....	5	
Incurables					
Chicago Home for Incurables	56th St. and Ellis Av	...	$500[1]	.....	
Inebriates					
Martha Washington Home	Irving Park Boul. and Western Av	50	$6–$12	67	Supported by Martha Washington Home Association.
Washingtonian Home	Cor. W. Madison St. and Ogden Av	...	6– 10	.....	Supported by Martha Washington Home Association.
Insane					
Cook County Asylum	Dr. V. H. Podstata (supt.), Dunning, Ill	3000	.....	all free	
C. Dispensaries:					
Central Free Dispensary	757 W. Harrison St	...	.....	.....	
Chicago Clinical School Free Dispensary	819 W. Harrison St	...	.....	.....	
Chicago Medical Mission Dispensary	3558 S. Halsted St	...	.....	.....	
Chicago Polyclinic Hospital Free Dispensary	174 Chicago Av	...	.....	.....	
Hahnemann College Free Dispensary	2811 Cottage Grove Av	...	.....	.....	
Harvey Medical College Dispensary	169 Clark St	...	.....	.....	
Illinois Medical College Dispensary		...	.....	.....	
Michael Reese Hospital Free Dispensary	29th St. and Groveland Av	...	.....	.....	
St. Luke's Hospital Free Dispensary	1416 Indiana Av	...	.....	.....	
St. Mary's Mission House Episcopal Dispensary	215 Washington Boul	...	.....	.....	
St. Joseph's Hospital and Dispensary	360 Garfield Av	...	.....	.....	
United Hebrew Charities West Side Free Dispensary	511 S. Morgan St	...	.....	.....	
West Side Free Dispensary	W. Congress and Honore Sts	...	.....	.....	
Woman's Clinical Dispensary	321 Ogden Av	...	.....	.....	
Wesley Hospital Free Dispensary	25th and Dearborn Sts	...	.....	.....	
D. Nursing Associations					
Poor Handmaids of Jesus Christ	Hudson Av., near North Av	...	.....	.....	A Catholic sisterhood that does a large amount of nursing in homes.

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TABLE III.—*Continued.*

	Name, Title, Address of Chief Officer	Limitations	Capacity	Per Cent. of Free Work	Admission Fee	Remarks
V. Care of the Aged—						
Cook County Alms House	Dr. V. H. Podstata (supt.), Dunning, Ill.	.....	...	.....	.....	
Church Home for Aged Persons	4323 Ellis Av.	Over 60 years	300	.....	$500	Property of the Episcopal church.
Bethany Home	2948 N. Paulina St.	White	36	.....	100–200	Aided by Swedish M. E. churches.
Danish Old People's Home	Norwood Park, Ill.	White, 60 years	...	.....	.....	
Deutsches Altenheim	Oak Park, Ill.	German, Cook Co. 5 yrs.	87	.....	150– 300	Aided by German old people's societies.
Home for the Aged	Harrison and Throop Sts.	White, 60 yrs.	220	all	.....	Supported by the Little Sisters of the Poor.
Home for the Aged	5148 Prairie Av.	White, 60 yrs.	200	all	.....	Supported by the Little Sisters of the Poor.
Home for the Aged	Sheffield and Fullerton Avs.	White, 60 yrs.	200	all	.....	Supported by the Little Sisters of the Poor.
Home for Aged Jews	62d St. and Drexel Av.	Jews { males, 65 yrs. females, 60 yrs.	85	.....	on application	Supported by the Associated Jewish Charities.
Home for Aged and Infirm Colored People	610 Garfield Boul.	Black, 60 yrs.	20	.....	100	
M. E. Old People's Home	975 Foster Av., Evanston	Women members of the Rock River Conference	75	.....	300	Supported by the M. E. church.
Norwegian Old People's Home	Norwood Park, Ill.	60 yrs.	30	.....	300	Supported by the Nor. Old Peop. Home Society.
Old People's Home of Chicago	39th St. and Indiana Av.	White women, 60 yr.	70	.....	300	Affiliated with Chicago Relief and Aid Society.
Orthodox Jewish Home for the Aged	.....	.....	...	.....	.....	
Presbyterian Old People's Home	.....	.....	...	.....	.....	In process of construction.
St. Andrew's Old People's Home	43 Bryant Av.	Scotch, 60 yrs.	32	all	.....	
St. Joseph's Home for Aged and Crippled	Hamlin and Schubert Avs.	.....	...	.....	.....	
Western German Baptist Old People's Home	1006 N. Spaulding Av.	Protestant, white, 60 yrs.	53	.....	200– 300	Receives contributions from German Baptist churches in western part of United States.
VI. Care of Children—						
A. Societies:						
American Home Finding Association	G. K. Hoover (supt.), 167 Dearborn St.	.....	...	.....	.....	Places homeless children in good homes. Some assistance to ex-prisoners.
Children's Hospital Society of Chicago	Dr. Frank Billings (pres.), 608 Unity Bldg.	.....	...	.....	.....	Promotes the extension and enlargement of facilities for the care of sick and crippled children, and those persons suffering from infectious diseases; encourages and assists scientific research, especially as related to childhood; aids in the diffusion of knowledge concerning disease.
Crippled Children's School, Luncheon, and Outing Association	John A. Spoor (pres.), 419 Monadnock Blk.	.....	...	.....	.....	Promotes schools and outings for crippled children.
Chicago *Daily News* Fresh Air Fund	The Chicago *Daily News*, 123 5th Av.	.....	...	.....	.....	Supports the Chicago *Daily News* Fresh Air Sanitarium, with the assistance of public contributions; shares the responsibility with the Chicago Bureau of Charities for the conduct of a system of outings, contributing largely to the expenses.
Illinois Children's Home and Aid Society	H. H. Hart (sec.), 605, 79 Dearborn St.	.....	...	.....	.....	Secures approved homes for homeless children, and befriends neglected, abused, or dependent children. Occupies the Englewood Nursery, 6516 Perry avenue.
Illinois Humane Society	J. G. Shortall (pres.), 560 Wabash Av.	.....	...	.....	.....	Protects children from cruel treatment.
Visitation and Aid Society	T. D. Hurley (pres.), 625, 79 Dearborn St.	.....	...	.....	.....	Places in homes and looks after the welfare of Catholic children. (See also "Special Benevolent Societies.")

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	Address	Limitations as to Age, Color, Religion	Capacity	Per Cent. of Free Work	Price of Care per Week	Remarks
B. Homes and Schools:						
Allendale Farm	Lake Villa, Ill.	Boys, 5–12 yrs. old	35	.....	1.50–2.50	A farm of 120 acres; cottage plan; receives boys from the Juvenile Court.
Amanda Smith's Orphanage for Colored Children	Harvey, Ill.	Black, 2–13 yrs.	40	67	1.50–2.00	
Guardian Angel German Orphan Asylum	401 Devon Av.	.....	400	.....	.....	
Bethany Home for Children	557 Cleveland Av.	.....	...	.....	.....	
Central Baptist Orphanage	7629 Normal Av.	Maximum ages for entering boys 8 yrs. girls 10	40	.....	2.00	Assisted by Baptist church.
Chicago Boys' Club	262 State St.	.....	1200 membrs	.....	.....	A club and home for boys who work "down town."
Chicago Foundling's Home	114 S. Wood St.	.....	70	.....	.....	
Chicago Home for Jewish Orphans	62d St. and Drexel Av.	Jews	200	all	.....	Supported by Associated Jewish Charities.
Chicago Industrial School for Girls	4900 Prairie Av.	.....	396	.....	1.50–2.50	Common-school and domestic studies; receives chief support from Cook County.
Illinois Industrial School for Girls	Evanston, Ill.	.....	160	33	.....	Character and support about the same as above.
Chicago Industrial School for Children	Woodstock, Ill.	.....	78	.....	1.50–2.50	
Chicago Home for the Friendless	51st St. and Vincennes Av.	.....	400	.....	.....	
Chicago Orphan Asylum	2150 S. Park Av.	Boys, 10; girls, 12	240	33	1.50	
Chicago Nursery and Half Orp. Asylum	175 Burling St.	.....	200	.....	.....	
Danish Lutheran Orphan Asylum	1183 N. Maplewood Av.	Danish Lutheran children	35	.....	.....	
Deaconess Orphanage and Epworth Home	Lake Bluff, Ill.	2–12 yrs.	112	.....	1.50	
German Orphan Asylum	.....	.....	...	.....	.....	
Hephsibah Children's Home Association	Oak Park, Ill.	.....	25	33	.....	
Home for Jewish Friendless and Working Girls	1, 2, 3 Ogden Ct.	.....	...	.....	.....	A home for friendless Jewish children and deserving working girls.
Illinois Manual Training School Farm for Boys	Glenwood, Ill.	.....	375	33	2.50	A farm of 300 acres; a home for destitute and dependent boys; part support from Cook Co. See "Care of Delinquents."
Illinois Masonic Orphans' Home	447 Carroll Av.	3–14 yrs. Orphans and half orphans of Masons	80	.....	.....	
Jewish Training School of Chicago	.....	.....	...	.....	.....	A free Jewish private school supported by endowment and contributions for work among Jewish children and in their homes.
John Worthy School	See p. 25 and note.	.....	400	.....	.....	A special school for probationers from Juvenile Court. See "Care of Delinquents."
Mission of our Lady of Mercy	363 Jackson Boul.	Boys	40	.....	.....	
Newsboys and Bootblacks' Association	1418 Wabash Av.	Under 16 yrs.	50	.....	.....	
Norwegian Lutheran Children's Home	58th Av. and Irving Park Boul.	.....	46	70	1.00–1.50	Supported by Norwegian charities in Chicago.
Parental School (The)	See p. 25 and note.	.....	100	.....	.....	A special school for truants and probationers.
St. Charles Home and School for Boys	St. Charles, Ill.	.....	...	.....	.....	In process of construction.
St. Joseph's Orphan Asylum	35th St. and Lake Av.	Orph'n girls, 3–14 yrs	200	.....	.....	
St. Joseph's Provident Orphan Asylum	N. 40th and Belmont Avs.	White boys, 5–10 yrs	200	80	1.25	Managed by the Sisters of St. Joseph.
St. Mary's Training School for Boys	Feehanville, Ill.	.....	580	.....	.....	A Catholic home for dependent and delinquent boys.
St. Mary's Home for Children	1251 Jackson Boul.	Girls, 3–15 yrs.	76	33	2.50	Assisted by Protestant Episcopal church.
St. Vincent's Infant Asylum	191 La Salle Av.	Stay till 7 yrs. old	265	80	2.50	
Uhlich Evang. Lutheran Orphan Asylum	Cor. Burling and Center Sts.	.....	...	.....	.....	
Wm. Raymond Champlain Memorial Home for Boys	515 W. Adams St.	Must be over 6 yrs.	60	33	3.00–12.00	

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TABLE III.—*Continued.*

	Address	Limitations	Capacity	Per Cent. of Free Work	Avg. Daily Attendance	Remarks
C. Day Nurseries:						
All Saints	4314 Wentworth Av.	.....	...	.....	15	Management of Catholic Woman's Nat. League.
Bethesda	133 S. Morgan St.	.....	...	.....	24	Frances E. Willard settlement.
Dearborn Center	3825 Dearborn St.	.....	...	.....	10	Dearborn Center and Institutional Church.
Eli Bates Settlement	80 Elm St.	.....	...	.....	25	Management Eli Bates settlement.
Emeline Thomas	531 W. Superior St.	.....	...	.....	12	
Gad's Hill	867–69 W. 22d St.	.....	...	.....	15	Management Gad's Hill settlement
Hull House	335 S. Halsted St.	.....	...	.....	25	Management Hull House settlement.
Margaret Etter Creche	2421 Wabash Av.	.....	...	.....	41	
Matheon	Grand Av. and Morgan St.	.....	...	.....	36	By Chicago Commons and Matheon Club.
St. Anne's	333 Loomis St.	.....	...	.....	15	Management of Catholic Woman's Nat. League.
St. Elizabeth's	317 Orleans St.	.....	...	.....	15	Management of Catholic Woman's Nat. Leauge.
University of Chicago Settlement	48th St. and Marshfield Av.	.....	...	.....	28	Affiliated with U. of C. settlement.
Workers' Creche	.....	.....	...	.....	.....	

	Address	Limitations	Capacity	Per Cent. of Free Work	Range of Price for Care Per Week	Remarks
VII. Shelters, Rescue Homes, etc.—						
Beulah Home and Maternity Hospital	963 N. Clark St.	.....	30	.....	.....	
Erring Woman's Refuge	51st St. and Indiana Av.	.....	...	.....	.....	
Florence Crittendon Anchorage	1349 Wabash Av.	.....	25	all	free	Partly supported by the W. C. T. U.
House of Good Shepherd	Market and Hill Sts.	.....	...	.....	.....	Household instruction. Supported by Catholic church.
House of Providence	.....	.....	...	.....	.....	A home for destitute women.
Municipal Lodging House	12–14 N. Union St.	.....	200	all	free	A modern method of dealing with vagrancy.
St. Joseph's Home for Friendless	409 S. May St.	.....	203	75	$2.50–$4.00	A home for girls and working-women out of employment. Management of the Ladies of the Sacred Heart.
VIII. Care of Delinquents—						
Central Howard Association	Rev. F. Emory Lyon (supt.). 634, 79 Dearborn St.	.....	...	.....	.....	Secures employment for and otherwise helps ex-convicts and prisoners on parole.
Detention Home	625 W. Adams St.	.....	...	.....	.....	A place for the detention of juvenile offenders awaiting hearing in the Juvenile Court.
Illinois Industrial School for Girls	Miss K. Miller (matron), S. Evanston.	.....	150	.....	.....	A home for delinquent girls.
John Worthy School	J. J. Sloan (supt.), S. California Av. and 26th St.	.....	...	.....	.....	A special school, designed especially for probationers from the Juvenile Court. (See p. 25.)
Parental School	Thos. H. McQueary (supt.), W. Burwin St. and St. Louis Av.	.....	...	.....	.....	A special school for the reception of juvenile offenders on probation, or truants apprehended under the "compulsory education" law. (See p. 25.)
St. Mary's Training School	Brother Elixius (supt.), Feehanville, Ill.	.....	580	.....	.....	A Catholic home for dependent and delinquent boys.
Volunteers of America	Lieut.-Maj. McCormick in charge.	.....	...	.....	.....	Conducts a temporary home for paroled men 6218 Michigan Av.

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	Address	Limitations	Capacity	Range of Price for Care	Per Cent. of Free Work	Remarks
IX. Care of Defectives:						
Cook County Insane Asylum	Dr. V. H. Podstata, Dunning, Ill.	.....	...	.....	.....	
Ephpheta School for Deaf	409 S. May St.	.....	54	.....	.....	Management of the Ladies of the Sacred Heart.
Illinois Industrial Home for Blind	W. 19th St. and Douglas Park Boul.	.....	...	.....	.....	A state home for both young and old blind, where they are paid for their work.
Home for Destitute Crippled Children	46 Park Av.	.....	40	.....	.....	Three-fourths of the service is free. Supported by public contributions.
McCowen Oral School for the Deaf	6550 Yale Av.	.....	125	.....	.....	
X. Legal Aid Societies:						
Bureau of Justice	W. H. Troyer, agent, 79 Dearborn St.	.....	...	.....	.....	Assists in securing legal protection against injustice for those who are unable to protect themselves; takes cognizance of the workings of existing laws and methods of procedure, and suggests improvements; proposes new and better laws, and makes efforts toward securing their enactment.
Protective Agency for Women and Children	Miss Maud Parcells, agent, 79 Dearborn St.	.....	...	.....	.....	Secures justice for women and children, gives legal counsel free of charge, and extends help to the wronged and the helpless.
XI. Provident Agencies:						
Bureau of Charities	E. P. Bicknell (gen'l supt.), 644, 79 Dearborn St.	.....	...	.....	.....	Encourages thrift through friendly visitors, penny savings, employment, and small pensions.
Associated Jewish Charities, Relief and Labor Department	E. Rubovits (supt.), 223 26th St.	.....	...	.....	.....	Relief, employment, transportation, medical aid.
Business Woman's Exchange	Miss Cleveland (sec.), Cor. Madison and Clark	.....	...	.....	.....	Employment bureau for stenographers, clerks, etc.
Chicago Penny Savings Society	Rev. R. A. White (pres.), 109 Randolph St.	.....	...	.....	.....	Teaches lessons of thrift and providence thus developing self-respect and character and preventing poverty.
Illinois Free Employment Offices	1. D. M. Brothers (supt.), 259 N. Clark St., the North Side office. 2. G. W. Geary (supt.), 429 Wabash Av., the South Side office. 3. S. P. Revere (supt.), Cor. Canal and Randolph Sts., the West Side office.					
Relief and Aid Society	Edw. M. Teall (pres.), 51 La Salle St.	.....	...	.....	.....	Maintains a woodyard both as a labor test and as a means of employment. Assists in finding employment.
Salvation Army	.....	.....	...	.....	.....	Maintains an Industrial Home, giving employment to men, and five salvage stores for the sale of clothing and furniture.
Settlements	.....	.....	...	.....	.....	All the settlements operate penny savings banks. Many encourage thrift through friendly visitors. (See Appendix, Table II.)
Volunteers of America	Maj.-Gen. Edw. Fielding, 184 Dearborn St.	.....	...	.....	.....	Operates an employment bureau.
Woman's Exchange of Chicago	Mrs. J. R. Lyon, (pres.) 262 Michigan Av.	.....	...	.....	.....	Provides a market for articles made by women in their homes, at 34, 36 Washington St.
Y. M. C. A. Employment Offices	.....	.....	...	.....	.....	Employment bureaus are maintained at the Central, West Side, and Hyde Park departments, and in connection with six professional schools.
XII. Social Service:						
Social Service Club	Francis H. McLean, 644, 79 Dearborn St.	.....	...	.....	.....	A club of charitable and correctional workers. The Social Service Club, the Federation of Settlements, and the new Social Science Center organized by the University of Chicago are closely joined in membership and sympathy, and represent the most advanced thought and experience in charities and corrections.

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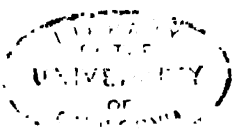

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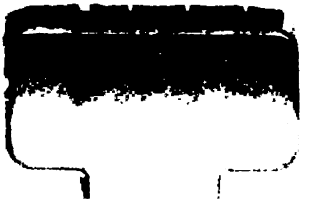

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